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THE

BOOK OF VERSIONS;

OR,

Guide to French Translation;

WITH NOTES,

TO ASSIST IN THE CONSTRUCTION; AND TO DISPLAY A COMPARISON OF THE FRENCH AND ENGLISH IDIOMS.

FOR THE USE OF SCHOOLS.

NEW EDITION,

GREATLY IMPROVED, WITH MANY VALUABLE ADDITIONS:

BY J. CHERPILLOUD,

Late Professor of the French Language at the Royal Military College, Sandhurst.

REVISED, CORRECTED, AND ALTERED.

BY A. GOMBERT,

Editor of the New Selection of French Dramas, with English Notes &c.

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PREFACE.

WHILE numerous reputable publications have appeared, well adapted to aid Students of the French language in translating FRENCH into ENGLISH, there are very few which assist them in the more essential labour of turning ENGLISH into FRENCH. The BOOK OF VERSIONS is an endeavour to supply this deficiency, in common with another, which has often been regretted by teachers, and still more by pupils,—namely, the want of a work holding a middle station between common grammatical exercises and free and unaided translation. The step from the direct practical lesson under a rule, to its general and unlimited application, is one of acknowledged difficulty, and yet it is certainly the most unassisted part of the student's progress. The reason is by no means undiscoverable: it is thought to be the more peculiar field of the master; and, as tending at once to a critical acquirement of the spirit and properties of the language, indisputably is so. —The more direct, incessant, and indispensable his aid, however, the more beneficial a work like the present, both to him and to his pupil; not only by assisting to render the hours valuable when they are apart, but in adding to the spirit and profit of those they pass together. Whatever, indeed, puts a student in a way to save himself incessant refer-

ence, facilitates his improvement, because under no mode of superintendance can it be always available. With respect to the master, the relief is obvious, not in regard to his time, but the mode of employing it: his attendance, on every view of the complete and conversable attainment of language, is still indispensable; but disengaged, by able and liberal illustration, from much irksome repetition, he has leisure to render his instruction more critical, informing, and correct.

The Book of Versions, therefore, is supposed to take up a pupil in the French language, when he has been rendered a little conversant with the Exercises in his Grammar. On this assumption, the text is constructed in English translated from the French, as literally as the two languages will allow to render the English pure. It is also divided into lessons, or portions, *with attention to a gradation in difficulty;* and the notes, which are appropriated to each of them, are constructed upon a correspondent principle. As they proceed, they either present greater difficulties in the construction, or assistance becomes more sparing; but always with a reference to particulars, which an attentive student cannot but have acquired by the portion he has gone through. The notes also furnish the idioms, as well as the prepositions belonging to verbs; and in this respect, it is presumed, they will be essentially serviceable, by forcing a continual comparison between the peculiarities of the two languages, as displayed in their most characteristic phraseology. The arrangement of the words in sentences it has been thought better to leave to the pupil, subject to the revision of the master, whom it will afford an excellent opportunity to point out the difference of their construction in French and English, which, owing to the facility

of inversion in the one language, and the want of it in the other, is very decided.

Encouraged by the very favourable reception of the Book of Versions, which has been adopted at Harrow School, and in a considerable number of the most respectable private establishments, the author has been led to direct his attention to such amendments as the nature of the work is susceptible. The lessons have been divided into three sections, each containing a distinct gradation in difficulty, and leading through regular steps to the completion of the study of the language. *In the first*, the assistance is full, affording every point essential to a learner acquainted with the principal rules of the grammar. *In the second*, the infinitives of verbs only are given, and the student is expected to supply the proper tense and mood. *The third section* is without notes, being intended to prove the progress of the pupil. A due use of the preceding lessons will have enabled him to translate these unassisted, after which he may be considered as prepared to step at once into general French composition.

As to the manner of using this guide to translation, it is recommended that the pupil should first translate in writing, and, when his labour has been corrected, construe from the book, in order to imprint the amendments on his recollection. It is thought unnecessary to suggest any thing more in a general way, because every master will adapt the use of the book to the powers and opportunities of the pupil. For the same reason, all suggestion is spared on the lights the tutor can throw upon the various modes of construing the same sentence; every teacher of languages will decide on these points for himself; the Book of Versions has been

formed to aid the masters of the French tongue, not to instruct them.

It is next proper to speak of the sources from which the contents of the Book of Versions are drawn. These, it will be perceived, with some exceptions, are the best French Classics, extracts from which have been prepared and adapted to the intended purpose. The reason of the preference is obvious: it is necessary to go to French mind for French expression, and an attention to the one cannot but lead to the acquirement of the other. Neither is there a better way to attract a pupil possessed of the seeds of taste and discrimination, than by convincing him of the pleasure which he may derive from the literature of the language he is studying. Lord Chesterfield's opinion of the inducement is evident, by his using it as an argument to his son, whom he advises to learn French, if only to read Buffon in his native tongue. To give the more effect to these selections, a slight sketch is afforded of a certain number of the best French authors, both in prose and verse. By this means the learner will acquire the standard opinion of their respective merits, as well as be guarded against their defects. The contents of the Book of Versions are, of course, pure and unimpeachable; but it would be vain to deny that genius in all countries is frequently misemployed, and to point out the fact when it occurs, is both useful and necessary.

It only remains to be observed, that the Book of Versions is closed with some specimens of French poetry from leading authors, with free translations. When some progress has been made in a language, there is no better way to perfect it than by a comparison of choice passages with good translations.

In this way, the value of expressions may be truly observed, and the extent of their meaning clearly ascertained. The distinguishing beauties of the compared tongues may also be elicited and rendered obvious by an occasional perusal of such selected matter, assisted by the master. A more direct use, too, may be made to these selections: many teachers require their pupils to repeat good poetical passages distinctly, the pronunciation of which they correct with particular care.* For this purpose, the specimens at the end of this publication are well adapted, and may be used accordingly.

To conclude,—this little book is offered with a reliance on its utility, which is founded on no mean experience; and, consequently, with a strong hope that it may be received as a welcome assistant by all who are interested in the acquirement or communication of the FRENCH LANGUAGE.

* The excellence of the method alluded to is undeniable, provided the pupil be kept to a single passage of moderate length, until he can pronounce it with perfect accuracy. The different sounds in any language are by no means numerous, and, once articulated with precision, much is done towards the acquirement of correct pronunciation.

**** *A French Part, or Key to the Book of Versions, is printed for the same Publisher, with a view to the ease and convenience of Teachers, particularly in Schools where the Pupils are divided into classes. However well versed a person may be in the language to be communicated, he will sometimes be at a loss to render a rhetorical passage, at a given moment, completely. At such pauses, digested assistance is peculiarly welcome, and may be accepted, to the great benefit of the pupil, and without the least discredit to the general ability of the master. As substitutes for knowledge, these counterparts are contemptible; as aids to it, of allowed utility, and consequently to be recommended.*

RECOMMENDATIONS OF THE WORK.

New Monthly Magazine, April, 1817.

Translation, in the business of education, is the same thing as the practical application of the principles of science to the purposes of utility in mechanical concerns. A minute acquaintance with the rules of grammatical construction is comparatively of little benefit, unless it enables the student to think in the language which he has been at the pains of acquiring. The volume here offered to the use of teachers and pupils, well merits their favourable acceptance, not only as a valuable selection from the best writers, with correct versions, but as a guide in the important, though too much neglected, office of translating English into French.

Extrait des Journaux de Littérature de Paris.

Ce livre a reçu un accueil distingué en Angleterre, où il est adopté dans un grand nombre d'institutions respectables. Il serait difficile d'imaginer un ouvrage plus propre à être mis entre les mains de ceux qui étudient le Français ou l'Anglais. Comme prosateur, M. Cherpilloud montre un style pur et clair, et l'on reconnaît l'homme de goût et le poëte à ses traductions en vers.

For other English critiques, see Monthly Review for May,—Critical Review for April,—European Magazine for April,—Literary Panorama for December, 1817, *&c.*

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THE

BOOK OF VERSIONS,

&c.

Words marked with an asterisk [*] are to be omitted in the Translation.

SECTION I.

ON THE FRENCH LANGUAGE.

Perspicuity,[1] order, *accuracy*,[2] and purity *of expression*,[3] distinguish the French language, and *give it a grace*[4] which *pleases all*[5] nations; its order in the expression of thoughts *makes it*[6] easy, its accuracy *banishes all overstrained metaphors*,[7] *and it forbids all use*[8] of coarse terms.

The French language, *having no*[9] declensions, and being always *subjected to its*[10] articles, cannot adopt the *Greek and Latin inversions*;[11] it obliges words *to take their place*[12] *in*[13] the natural order of ideas. Its auxiliary verbs, its pronouns, its articles, *its want*[14] of declinable participles, and its regular formation, are not favourable to the highest degrees of poetical enthusiasm. It has less resources

[1] La clarté,—[2] la justesse;—[3] des termes;—[4] lui donnent un agrément;—[5] plait à toutes;—[6] la rend;—[7] en bannit toutes les métaphores outrées;—[8] et cette langue interdit tout usage;—[9] n'ayant point de;—[10] asservi aux;—[11] inversions Grecques et Latines;—[12] à se ranger;—[13] dans;—[14] son manque.

of this kind[1] than the Italian and English, *but it is peculiarly well adapted for*[2] tragedy and comedy, *polite*[3] conversation, and a simple and elegant style. The natural order *according to which thoughts must be expressed*[4] *and sentences constructed*[5] in that language, gives it a softness and facility which is extremely *pleasant;*[6] and the genius of the nation, *combined with the*[7] genius of the language, *has given birth to the*[8] great number of works agreeably written which adorn *French literature.*[9]

[1] en ce genre;—[2] mais elle est très-propre à;—[3] délicate;—[4] dans lequel on est obligé d'exprimer ses pensées;—[5] et de construire ses phrases;—[6] agréable;—[7] se mêlant au;—[8] a produit ce;—[9] la littérature Françoise.

BOILEAU DESPREAUX,

A* MEMBER of the French Academy, and *one*[10] of the most famous poets of the *age*[11] of Louis XIV.; *he is*[12] the Juvenal of the French, and far superior to the Roman writer in his satires, *in point of*[13] delicacy and chasteness of style. His productions *gained him*[14] great reputation, particularly his 'Art *of poetry,*'[15] his 'Epistles,' and his 'Lutrin:' *no*[16] French poet has been so *correct*[17] in his style, and few *equal him*[18] in strength and harmony. He has written some 'Odes,' but they are inferior to those of J. B. Rousseau. *It*[19] has been* said of him, that his verses will be read even when the language *is obsolete,*[20] and will be the last ruins of it. Dr. Warton *mentions*[21] Boileau's 'Art of Poetry,' *as the best composition*[22] *of that kind extant.*[23]

[10] l'un;—[11] siècle;—[12] c'est;—[13] à l'égard de la;—[14] lui firent une;—[15] Poëtique;—[16] aucun;—[17] pur;—[18] l'ont égalé;—[19] On;—[20] aura vieilli;—[21] fait mention de;—[22] comme du meilleur ouvrage;—[23] qui existe en ce genre.

PARALLEL *BETWEEN*[1] ELIZABETH QUEEN OF ENGLAND, AND MARIA THERESA, OF AUSTRIA.

These[2] sovereigns *afford*[3] a brilliant parallel for history. *Both, gracing*[4] their sex, their country, and their throne, have given lessons of genius to kings; and what is more rare still, they have *devoted*[5] genius to the happiness of nations. Both, *taught*[6] by misfortune, have learnt, in the *painful struggle of*[7] adversity, to strengthen their character, to extend the resources of their *minds*,[8] *to submit to events, and to exhibit*[9] an heroism of circumstances *as well as*[10] of principles. The genius of Elizabeth was of a *more creative nature*,[11] and bolder; *she laid the foundation of*[12] the ambitious designs of England. Maria Theresa, less *venturous*,[13] directed her views rather to preserve than to create. *The former*[14] *curbed*[15] a *restless and proud*[16] *nation*[17] *by directing*[18] its activity towards grand objects, and gave it a new *appendage*[19]—the sea; a new *country*[20]—*both*[21] worlds. *The latter*[22] *rousing*[23] a quiet people, *inspired them with the desire*[24] of another *kind*[25] of conquest, more *congenial*[26] to their manners,—that of their *native land*,[27] through labour and industry. Both have *enjoyed almost absolute power*.[28] The one, by her successes, *obliged*[29] the proud Briton *to forgive her*[30] the despotism of her will; the other, by her moderation and mildness, tempered hereditary despotism, *which she only enforced to be*[31] benevolent without contradiction.

[1] DE;—[2] Ces deux;—[3] offrent.—[4] Toutes les deux honorant;—[5] consacré;—[6] instruites;—[7] lutte pénible contre;—[8] âme;—[9] à se soumettre aux évènemens, et à se faire;—[10] autant que;—[11] plus créateur;—[12] elle a préparé;—[13] entreprenante.—[14] La première;—[15] réprima;—[16] impatient et fier;—[17] peuple;—[18] en dirigeant;—[19] apanage;—[20] patrie;—[21] les deux.—[22] La seconde;—[23] excitant;—[24] lui inspira le gout;—[25] genre;—[26] conforme;—[27] propre pays;—[28] joui d'un pouvoir presqu' absolu;—[29] força;—[30] de lui pardonner;—[31] dont elle ne fit usage que pour être.

CORNEILLE.

He was[1] the first dramatic author *of eminence*[2] among the French: he joins to many defects, beauties of the first order; he did not possess the pure and delicate taste of Racine; he was inferior *to the latter*[3] in painting *the softer*[4] passions, but he *possesses*[5] more fire and more majesty; the *flights*[6] of his imagination are sublime; the heroes *whose pictures he delineates*[7] are truly great; and his masterpiece, the 'Cid,' *will ever remain on the*[8] French stage a fine monument of his genius.

[1] Ce fut;—[2] célèbre;—[3] à celui-ci;—[4] les tendres;—[5] a;—[6] élans;—[7] dont il nous a tracé le tableau;—[8] restera toujours au.

THE INDIAN CHIEF.

Plutarch,[9] *in the* '*Lives of*[10] Illustrious Men, *does not record*[11] a nobler answer than that *which was returned by*[12] a Canadian chief to some Europeans, who wished to induce him to give up his patrimony. "We were born," said he, "*upon this spot;*[13] our fathers are buried *here;*[14] shall we say to the *bones*[15] of our fathers, rise up! and go with us *to a*[16] strange land?"—VOLTAIRE.

[9] Plutarque;—[10] dans la Vie des;—[11] ne cite pas;—[12] que fit;—[13] dans ce lieu;—[14] y;—[15] ossemens;—[16] dans une.

CREBILLON.

ALTHOUGH inferior to his great dramatic rivals, Corneille, Racine, and Voltaire, *he opened a new path;*[17] in which he succeeded well.* Corneille had astonished the mind by the sublimity of his thoughts; Racine had moved the heart, and Crebillion *struck it with*[18] terror. Voltaire has been

[17] il se fraya une nouvelle carrière;—[18] le frappa de;

unjust and too severe *toward him.*[1] When Crebillon was received at the French academy, *they*[2] applauded, in his discourse for *this occasion,*[3] *the truth*[4] of the following *line:*[5]—

Aucun fiel n'a jamais empoisonné ma plume.

What a* contrast *between*[6] his conduct, and that of his critic!

[1] à son égard;—[2] on;—[3] cette occasion;—[4] à la vérité;—[5] vers;—[6] entre.

PARALLEL *BETWEEN'* BOSSUET, AND BOURDALOUE.

BOSSUET *was born*[8] with much more genius than Bourdaloue; however, the sermons *of the latter*[9] are better written, better finished, and more methodical; *which ought not to surprise us,*[10] *since they were*[11] the only object of his literary *labours.*[12] *If we*[13] compare *one sermon with another,*[14] Bourdaloue will have the advantage; *but if we compare passages,*[15] he will lose *greatly*[16] *by the comparison.*[17] Bossuet is more luminous, original, and *rapid:*[18] his style is elevated and *strong,*[19] his familiarity is noble, the *soarings*[20] of his imagination are sublime, *his descriptions*[21] *lofty*[22] and *striking,*[23] his transitions *sudden,*[24] and yet always natural: he reveals profound truths, *which are only found by diving deeply into our*[25] own heart; the majesty of his thoughts, *and his strength of expression,*[26] *are truly his own.*[27] He frightens the sinner, *and gives him up to*[28] remorse, *to complete*[29] his conversion.—CARDINAL MAURY.

[7] DE;—[8] nâquit;—[9] de celui-ci;—[10] et il ne faut pas en être surpris;—[11] puisqu'ils ont été;—[12] travaux;—[13] Si l'on;—[14] sermon a sermon;—[15] mais si l'on opposoit trait à trait;—[16] beaucoup;—[17] à ce parallèle;—[18] impétueux;—[19] ferme;—[20] élans;—[21] ses tableaux;—[22] majestueux;—[23] imposans;—[24] brusques;—[25] qu'on ne découvre qu'en creusant profondément dans son;—[26] et la vigueur de ses expressions;—[27] lui sont propres;—[28] et le livre à;—[29] achever.

MADAME DESHOULIERES.

THREE French poets have distinguished themselves in pastoral poetry; Deshoulières, Segrais, and Fontenelle. *The latter,*[1] however, *did not possess*[2] the simplicity so necessary to that style; Segrais, with more poetical talent, had not *so pure a diction*[3] as Madame Deshoulières. Among her 'Idyls,' *there are some*[4] of the greatest merit.

[1] Celui-ci;—[2] n'avait pas;—[3] une diction aussi pure;—[4] il y en a.

MAHMOUD, CHAN OF TARTARY.

A POOR woman complained to Mahmoud chan of Tartary, who conquered Persia in the tenth century, *against a person*[5] who had murdered her only son in the province of Yrac, in Persia. "*How would you have one do*[6] justice at such a distance?" said Mahmoud:—"Why did you conquer countries, which you cannot govern, at such a distance?" replied the unfortunate mother.—VOLTAIRE.

[5] d'une personne.—[6] Comment voulez-vous qu'on fasse?

DESTOUCHES.

THIS dramatic *writer*[7] *ranks far below*[8] the favourite of *Thalia,*[9] *the keen*[10] and witty Moliere; yet, one of his Comedies, 'Le Glorieux,' would do honour to that great writer himself, *and is looked upon*[11] as one of the best *plays,*[12] in the French language.

Destouches has not the strength, the gaiety, nor the brilliant *colouring*[13] of Moliere: but his works have a moral *tendency,*[14] and inspire *a taste for*[15]

[7] écrivain;—[8] est fort inférieur à;—[9] Thalie;—[10] au piquant;—[11] et on la considère;—[12] pièces;—[13] coloris;—[14] but;—[15] le goût de la;

virtue, a* quality *in which*[1] the writings *of the latter*[2] *were deficient.*[3] Nothing *can be*[4] more injurious to society than those elegant and witty productions *by which the public are taught to*[5] smile at knavery and to applaud vice; things cease *to wear*[6] their real form; and what every honest and *unbiassed*[7] *heart*[8] would abhor in *common life,*[9] *is too often beheld*[10] without disgust *on the*[11] stage. Vice, which of itself is *ugly*[12] and loathsome, becomes dangerous when it *assumes*[13] an elegant mask; *and thus*[14] by degrees corruption poisons *minds*[15] formed for virtue.

[1] dont;—[2] ce dernier;—[3] manquaient;—[4] ne peut être;—[5] qui apprennent au peuple à;—[6] de prendre;—[7] impartiale;—[8] âme;—[9] société;—[10] se voit trop souvent;—[11] au;—[12] difforme;—[13] prend;—[14] c'est ainsi que;—[15] des cœurs.

DIALOGUE BETWEEN THE KING OF PRUSSIA AND GELLERT.

Frederic. You are *Professor*[16] Gellert?

Gellert. Yes, sire.

Frederic. The Ambassador of England has told me *that you are*[17] a man of the greatest merit. *What country do you come from?*[18]

Gellert. From Hanichen, near Freyberg.

Frederic. *You are honoured with*[19] the title of *the German La Fontaine;*[20]....but, tell me, have you read La Fontaine?

Gellert. Yes, sire, I have read him, but without the intention of imitating him. I have *endeavoured to be*[21] original, *after my own way.*[22]

Frederic. You *did right.*[23] But why *has not our*

[16] le Professeur;—[17] que vous étiez;—[18] De quel pays êtes-vous;—[19] On vous honore du;—[20] La Fontaine d'Allemagne;—[21] cherché à être;—[22] à ma façon;—[23] avez bien fait;

Germany[1] produced a greater number of good au thors?

Gellert. Your Majesty appears to me to be *prejudiced*[2] against the Germans.

Frederic. *Not at all,*[3] I assure you.

Gellert. At least, against those who write.

Frederic. It is true, I have no great opinion of them:——why have we not good historians?

Gellert. Sire, *we have several:*[4] Cramer, among others, who has continued Bossuet. *I could name,*[5] besides, to your Majesty, the learned Mascow.

Frederic. A German to continue Bossuet's History! indeed! *how can that be?*[6]

Gellert. He has not only continued Bossuet's History, but he has *performed*[7] that difficult task with the greatest success. One of the most celebrated professors *in the States*[8] of your Majesty has judged that continuation quite as elegant, and superior *in point of exactness,*[9] to that which Bossuet had begun.

Frederic. *Did you never leave*[10] *Saxony?*[11]

Gellert. I have been once at Berlin.

Frederic. *I think*[12] you ought to travel.

Gellert. I have no inclination for *travelling;*[13] besides, I cannot travel, in the state in which I am.

Frederic. What is your *usual complaint?*[14] that of *learned men,*[15] no doubt.

Gellert. *I agree;*[16] *since it pleases*[17] your Majesty to call it so; but *I could not,*[18] without an excess of vanity, call it so myself.

[1] notre Germanie n'a-t-elle pas;—[2] prévenue;—[3] Point du tout;—[4] nous en avons plusieurs;—[5] Je pourrais encore citer;—[6] comment cela se peut-il;—[7] rempli;—[8] des Etats;—[9] quant à l'exactitude;—[10] Ne sortites-vous jamais de;—[11] la Saxe;—[12] Je crois que;—[13] les voyages;—[14] maladie ordinaire;—[15] savans;—[16] A la bonne heure;—[17] puisqu'il plait à;—[18] je n'aurais pu;

Frederic. *You must take a great*[1] deal of exercise, and often *ride on horseback.*[2]

Gellert. The remedy *might prove worse*[3] than the disease, if the horse were mettlesome.

Frederic. Take a coach.

Gellert. I am not rich enough for that.

Frederic. I understand;—*that's*[4] where the shoe *pinches*[5] the men of letters of Germany:——it is true, the times are bad.

Gellert. Yes, sire, very bad *indeed!*[6]—but, if it *pleased*[7] your Majesty *to restore*[8] peace to Europe ——.

[1] Il vous faut beaucoup;—[2] monter à cheval;—[3] pourrait être plus dangereux;—[4] voilà;—[5] blesse;—[6] en effet;—[7] plaisait à;—[8] de rendre.

Continuation.

Frederic. *Which*[9] do you prefer as an* epic poet—*Homer*[10] or Virgil?

Gellert. Homer, as a* creative genius, deserves the preference.

Frederic. Virgil, however, is more *correct*[11] than the other: but, Mr. Gellert, it is said that you have written fables, which* are* much esteemed. *Will you recite one?*[12]

Gellert. I have a bad memory, but I *will endeavour to do it.*[13]

Frederic. You will oblige me. *I shall step into my closet for a few*[14] minutes, in order to give you *time to recall*[15] your thoughts. *(The King,—on returning,*[16]*)*—*Well,*[17] have you succeeded?

Gellert. Yes, sire, *here is one:*[18]—

"A certain Athenian painter, who preferred the

[9] Lequel;—[10] d'Homère;—[11] châtié;—[12] Voulez-vous m'en réciter une;—[13] tâcherai de le faire;—[14] Je vais passer dans mon cabinet quelques;—[15] le tems de rappeler;—[16] en rentrant;—[17] Eh bien;—[18] en voici.

love of glory to that of fortune, *one day asked a*[1] connoisseur his *sentiments*[2] on one of his paintings, which represented the god Mars. The connoisseur *pointed out*[3] the defects which he *thought were*[4] in the work, and added, that art *was too apparent*[5] in the generality of the composition. At that moment, *a man of shallow mind appeared*,[6] who no sooner perceived the picture than he exclaimed with transport, 'O Heaven, what a *masterpiece!*[7] Mars is living! he breathes! he fills the spectator *with terror!*[8] Behold that foot, those fingers, those nails! What taste! What grandeur in the appearance of that helmet and in the *armour of the*[9] terrible god!' The painter blushed at these words, and said to the connoisseur, 'I am now convinced of the solidity of your judgment.'"

Frederic. *Now*,[10] the moral?

Gellert. "When the productions of an author do not satisfy a good judge, *the inference is*[11] against them; but, when they are admired by a blockhead, *they ought to be thrown into the fire.*"[12]

That is very well, Mr. Gellert, (said the king;) I feel the beauty of that composition. *Come and see me*[13] often; *I wish to hear more*[14] of your fables.

[1] demandait un jour à un;—[2] sentimens;—[3] lui dit;—[4] croyait trouver;—[5] se faisait trop sentir;—[6] parait un homme très-borne; [7] chief-d'œuvre;—[8] de terreur;—[9] armure de ce;—[10] maintenant; [11] c'est un très grand point;—[12] il faut les jeter au feu;—[13] venez me voir;—[14] j'ai envie d'entendre encore.

LA FONTAINE.

Of the writings[15] of this author *nothing can be recommended except*[16] his fables. *In these*[17] he has

[15] Parmi les ouvrages;—[16] on ne peut recommander que;—[17] C'est là que;

surpassed every other writer, and the name of the Inimitable La Fontaine has been given him *by common consent.*[1] His fables are perfectly natural, without the least affectation, and *replete with*[2] wit. *He was*[3] a man of extreme simplicity of manners; full of candour and probity; but in society *always absent*[4] and thoughtful, *so much so,*[5] that he often spoke to his friends without knowing them.

[1] d'un commun accord ;—[2] pleines de ;—[3] C'était ;—[4] il était toujours distrait ;—[5] à tel point.

ON TRADE.

Trade enriches the people in England, and contributes to their freedom: this freedom *on the other*[6] hand extends commerce; *whence arises*[7] the grandeur of the State. Trade *raised*[8] by degrees the naval power *which gives*[9] England the superiority on the seas. Posterity will be surprised *to hear*[10] than an island, which is far from being fertile, *should have become*[11] so powerful by its commerce *as to be able to send,*[12] in 1723, three fleets, *at the same time,*[13] *to three*[14] different parts of the globe; one before Gibraltar, another to Porto-Bello, and the third into the Baltic.

At a time when[15] Louis *the Fourteenth*[16] made all Italy tremble, and when his armies were upon the point of taking Turin, Prince Eugene was *obliged to*[17] march from the middle of *Germany*[18] *to succour*[19] Savoy. Having no money, he addressed himself to some English *merchants,*[20] who *an hour and a half*[21] afterwards lent him five millions of francs,

[6] d'un autre ;—[7] d'où provient ;—[8] augmenta ;—[9] qui donne à ;—[10] d'apprendre ;—[11] soit devenue ;—[12] qu'elle ait pû expédier ;—[13] à la fois ;—[14] dans trois ;—[15] Dans un tems où ;—[16] Quatorze ;—[17] obligé de ;—[18] Allemagne ;—[19] pour secourir ;—[20] négociants ;—[21] dans une heure et demie ;

whereby he was enabled to[1] deliver Turin, and to beat the French; *after which*[2] he wrote the following letter to these persons:—"Gentlemen, I have received your money, *and flatter myself*[3] *that* I have *laid it out*[4] to your satisfaction." Such a thing *raises a just pride in*[5] an English merchant, and he may compare himself to a Roman citizen, when that title was *of all others*[6] the most honourable.—VOLTAIRE.

[1] au moyen desquels il fut en état de;—[2] après quoi;—[3] et je me flatte;—[4] l'ai employé;—[5] a droit d'énorgueillir;—[6] de tous les titres.

LA HARPE.

This was[7] an author of varied talents, an[8] orator, critic, poet, and dramatic writer. His *dramatic pieces*[9] have *considerable*[10] merit; his *poems gained*[20] several prizes *from different*[11] Academies; his eulogies of Fenelon, Racine, and Charles *the fifth*,[12] have been much admired; but his principal work is a complete course of Literature, in 16 volumes. La Harpe *has been accused*[13] of professing the pernicious philosophy of some men of letters of his time, but *previously to*[14] his death he declared his firm and sincere belief *in the truths*[15] of the Christian religion, and *solemnly retracted whatever*[16] might have appeared in his writings against its precepts.

[7] C'était;—[8] piéces de théâtre;—[9] beaucoup de;—[10] poësies remportèrent;—[11] dans diverses;—[12] Quint;—[13] on a accusé;—[14] avant sa;—[15] aux vérités;—[16] se retracta solennellement de tout ce qui.

OUR PRESENT HAPPINESS IS FOUNDED *PARTLY*[1] ON OUR IGNORANCE OF FUTURE EVENTS, AND PARTLY ON OUR HOPE *OF HAPPINESS*[2] TO COME.

HEAVEN *conceals from*[3] all creatures the book of destiny, except the necessary page, *their*[4] present state. It *hides from*[5] brutes what man *is acquainted with;*[6] *from men*[7] what spirits know: *were it otherwise,*[8] who could support existence? To-day the lamb is condemned to death; *if he could reason,*[9] *would he skip*[10] and play in the *meadows?*[11] Contented till the last moment, he *browzes,*[12] and licks the hand *that's raised*[13] to deprive him of life. O! ignorance of futurity, *charitably given us,*[14] *that each*[15] may fill the circle *allotted to him by*[16] the Almighty, who *sees with equal eye,*[17] being the God of all, a hero perish, or a *sparrow*[18] *drop,*[19] *atoms*[20] or whole systems *fall to*[21] ruin, a bubble burst, or a world vanish.

Man! be humble then in thy hopes, and *fear to soar*[22] too high. *Expect*[23] that great master—Death, and adore the Lord. He *doth not suffer thee to*[24] know thy future happiness, but he gives thee hope *for thy present blessing.*[25] An eternal hope blooms in the heart of man; he is never happy; *he is always to be so;*[26] the soul, *uneasy*[27] and *confined*[28] within itself, *reposes*[29] *while contemplating*[30] a life *to come.*[31]

[1] EN PARTIE;—[2] D'UN BONHEUR;—[3] cache à;—[4] celle de leur;—[5] cache aux;—[6] connait;—[7] aux hommes;—[8] autrement;—[9] s'il avait de la raison;—[10] bondirait-il;—[11] plaines;—[12] broute le paturage;—[13] qui s'élève;—[14] qui nous est charitablement donnée;—[15] afin que chacun;—[16] que lui a marqué;—[17] qui voit d'un œil égal;—[18] passereau;—[19] tomber;—[20] des atômes;—[21] tomber en;—[22] crains de t'élever;—[23] Attends;—[24] ne te permet point de;—[25] pour être ton bonheur présent;—[26] il doit toujours l'être;—[27] inquiète;—[28] renfermée;—[29] se repose;—[30] en contemplant;—[31] à venir.

See that poor Indian, whose simple *mind*[1] sees his god in the clouds, or hears him in the tempest: *proud Science*[2] *has not taught*[3] him *to soar to*[4] the orb of the Sun, or the *Milky Way*,[5] *yet*[6] simple Nature *has given him*[7] the hope of another heaven, *beyond*[8] those mountains *covered with*[9] clouds, or of some island much more happy than his own, in the midst of the liquid plain, where the poor slave *will once again find*[10] his native land: no demons shall torment him there; *there will he find no Christians thirsting for gold.*[11] To exist, satisfies his natural desire; he asks not for* *angels' wings*,[12] or the fire of the seraphim; but fancies when he shall be admitted *to those happy regions*,[13] that his faithful dog *will bear him*[14] company.—*Pope's Essay on Man.*

[1] âme;—[2] une Science orgueilleuse;—[3] n'apprit pas;—[4] à s'élever aussi haut que;—[5] Voie Lactée;—[6] cependant;—[7] lui donna;—[8] au de là de;—[9] couvertes de;—[10] retrouve encore une fois;—[11] il n'y trouvera point de Chrétiens altérés de la soif de l'or;—[12] les ailes des anges;—[13] sous ce ciel serein;—[14] lui tiendra.

MARMONTEL,

Secretary to[15] the French Academy, well known by the variety of his literary productions, and admired for the vigour and delicacy of his genius. He wrote the Literary Observer, the Charms of Study, the Elements of Literature, a French Translation of *Lucan's*[16] *Pharsalia*,[17] and several tragedies, &c.; but his fame *rests*[18] principally upon his Moral Tales, and *Belisarius.*[19] Never has wisdom appeared more amiable than in these charming productions. He died in the year 1799. Three years before his death, *being nominated*[20] to the Legislature, *he went*[21]

[15] Secrétaire;—[16] Lucain;—[17] Pharsale;—[18] s'appuye;—[19] sur son Bélisaire;—[20] ayant été élu;—[21] il se rendit;

to the Electoral Assembly, and, thanking his *fe low-citizens for*[1] this mark of respect, he said them, You behold, my friends, a body enfeebl by age, but the heart of an honest man *nev grows old.*[2]

[1] compatriotes de;—[2] ne vieillit jamais.

HYMN TO THE SUN.

Soul of the Universe! Thou who, from tl *heights of Heaven,*[3] does not cease *to pour for in*[4] the bosom of nature, in one great stream of ligh the principles of warmth, and of fertility; O Su receive the vows of thy children, and of a happ people who adore thee!

O King! whose lofty throne blazes with immo tal splendor, with what awful majesty *dost tho reign*[5] in the vast empire *of the sky!*[6] when tho appearest in thy *splendor,*[7] *and shakest*[8] the sparl ling diadem that adorns thy head, thou art th pride of heaven and the *delight*[9] of the earth *Whither are they fled,*[10] those fires which *bespa gled*[11] the veil of night? *Could they abide*[12] the m jesty of thy presence? *Did it not please thee to r tire*[13] and give them liberty to show themselves, the would remain buried for ever in the abyss of th *effulgence*[14] and *be nowhere found.*[15]—Marmonte

[3] haut des cieux;—[4] de verser au;—[5] tu domines;—[6] des airs;—[7] gloire;—[8] et que tu agites;—[9] amour;—[10] Que sont ils devenus;—[11] parsemaient;—[12] Ont ils pu soutenir;—[13] Si tu ne te retirais;—[14] lumière;—[15] et ne se trouveraient nulle part.

MOLIERE.

It is a received opinion that Molière's comedie surpass the best *performances*[16] of that *kind*[17]

[16] ouvrages;—[17] genre;

among[1] the ancients; and Voltaire calls him the best comic poet *that ever existed.*[2] The fertility of his genius is astonishing: he *spent*[3] the greatest part of his life *in writing*[4] comedies, *both*[5] in prose *and verse,*[6] which were much applauded. It is *to be regretted*[7] *that morals are so much neglected*[8] in his productions, and *that he did not*[9] teach what he himself practised *in private life.*[10] The qualities of his heart were truly estimable; he was mild, sensible, generous, and *enjoyed*[11] universal esteem. His talents were not *confined*[12] to composition only, but he was also an *eminent*[13] actor. His last comedy was the Hypochondriac* or* Le Malade Imaginaire. Whilst Molière was performing the principal *character*[14] of that *play,*[15] *and pretending to be dead,*[16] he was *seized with*[17] an illness, of which he died the next day.

[1] chez ;—[2] qui ait jamais existé ;—[3] passa ;—[4] à écrire ;—[5] tant ;—[6] qu'en vers ;—[7] à regretter ;—[8] qu'il ait tant négligé les mœurs ;—[9] qu'il n'ait pas ;—[10] dans sa vie privée ;—[11] il jouissait d'une ;—[12] bornés ;—[13] excellent ;—[14] rôle ;—[15] pièce ;—[16] et qu'il contrefaisait le mort ;—[17] saisi d'une.

SALADIN.

The great Saladin conquered *Syria,*[18] *Persia,*[19] and *Mesopotamia;*[20] and soon after *bent his thoughts to the conquest of*[21] the kingdom of Jerusalem. Lusignan assembled the Christians in *Galilea,*[22] and marched against Saladin; but he lost the battle, and the Christians were nearly all killed or taken prisoners.* The captive king, who *expected*[23] to be put to death, was *astonished at*[24] being treated by Saladin *in the same manner as*[25] prisoners of war

[18] la Syrie ;—[19] la Perse ;—[20] la Mésopotamie ;—[21] il songea à conquérir ;—[22] la Galilée ;—[23] s'attendait ;—[24] étonné de ;—[25] comme ;

are in[1] our days by the most humane generals. The conqueror being arrived at the gates of Jerusalem, which could no longer defend itself, granted to the queen, Lusignan's *consort*,[2] a capitulation *she*[3] did not expect. When he *entered*[4] the city, many women threw themselves at his feet, entreating him *to give up to them*[5]—*some*,[6] their husbands, others, their children, or their fathers, who were his captives, and[7] he *consented*,[7] with a generosity *unequalled*[8] in that part of the world. Saladin's victories made all Europe tremble, and he died at *Damascus*[9] admired even *by the*[10] Christians. During his illness, instead of the usual standard, *he caused his troops to carry*[11] the *shroud*[12] in which he *was*[13] to be interred; and the standard-bearer cried *aloud*,[14] *This is the whole of what is left to*[15] Saladin, conqueror of the East, from all his conquests! *It is*[16] said that the alms he left by his *will*[17] *were to be*[18] equally distributed *among*[19] poor Mahometans, Jews, and Christians; showing by this disposition that all men are brothers; and that, *when*[20] we *assist*[21] them, *we should not*[22] *inquire*[23] what they believe, but what they suffer. He persecuted *no one*[24] for his religion, and he was *at once*[25] a humane conqueror, and a philosopher.—VOLTAIRE.

[1] le sont de;—[2] femme;—[3] à la quelle elle;—[4] entra dans;—[5] de leur rendre;—[6] les unes;—[7] y consentit;—[8] sans exemple;—[9] Damas;—[10] des;—[11] il fit porter à ses treupes;—[12] de linceul;—[13] devoit;—[14] à haute voix;—[15] Voici tout ce qui reste à;—[16] On;—[17] testament;—[18] devoient être;—[19] aux;—[20] que quand;—[21] secourons;—[22] il ne faut pas;—[23] s'informer de;—[24] personne;—[25] à la fois.

RACINE.

HE studied *early*[26] and with care the Greek tragic poets, and *perfected his taste*[27] *after*[28] that reading

[26] de bonne heure;—[27] se perfectionna le goût;—[28] d'après;

This poet is remarkable for the elegance of his style, and for the art with which he *delineates*[1] the softest passions. His poetry is highly harmonious, *correct*,[2] and *graceful*.[3] *He is reproached with*[4] too much *sameness*[5] in the intrigue of his plays, and in the character of his heroes; but the beauties he displays are *so far*[6] superior to his defects, *that he is allowed*[7] the first rank among the French tragic poets, *which is, however, contested*[8] by Voltaire.

Racine's son has *supported*[9] the glory of his father; his *poem on*[10] religion contains passages of the greatest beauty. His odes are much esteemed, and *some of them*[11] worthy of J. B. Rousseau.

[1] peint;—[2] pure;—[3] pleine de grâces;—[4] On lui reproche;—[5] de similarité;—[6] si;—[7] qu'on lui donne;—[8] qui cependant lui est disputé;—[9] soutenu;—[10] poëme de;—[11] quelques unes d'entr'elles sont.

A* SCENE IN MOLIERE'S MISER.

Lamentations of Harpagon, who has lost his treasure.

Stop thief![12] Stop thief! Stop the assassin! Stop the murderer! Justice, just heaven! I am *undone*,[13] I am murdered, *they have cut my*[14] throat; they have stolen my money! Who *can it be?*[15] Where is the thief? *What is become of him?*[16] Where is he? Where does he hide himself? What shall I do to find him? Whither shall I run? Whither shall I not run? Is he not there? Is he not here? *(he listens.)* Who is there?..... Stop! *(he thinks he sees some one, and seizes his own arm,*[17]*) give me back my*[18] money, rascal!—Ah! 'twas myself... my mind is *distracted*,[19] and I know not where I am, who I am, or what I am doing. Alas! my

[12] au voleur;—[13] perdu;—[14] on m'a coupè la;—[15] peut ce être;—[16] qu'est il devenu;—[17] il croit voir quelqu'un, et se prenant par le bras;—[18] rends moi mon;—[19] troublé;—

dear money, my dear money, my dear friend, *they*[1] have deprived me of thee; and, since *thou art taken from me*,[2] I have lost my support, my consolation, my joy; all is *over with*[3] me; *I have nothing more to do in this*[4] world. Without thee I cannot live. Alas! *I am exhausted*,[5] *I am dying*,[6] I am dead, I feel myself already buried. *Is there no one that will recall me to life, by*[7] restoring my money, or *informing me*[8] who has taken it? *(he fancies he hears a voice.)* What?.... What do you say?.... 'tis nobody.—*Whoever has done the deed*,[9] *he must have carefully watched the moment*,[10] and chosen *the time when*[11] I was talking *to that treacherous son of mine*.[12] *Let me depart:*[13] I'll *fetch*[14] the magistrate, and *put every one in the house to the rack*[15]—*servant-maids*,[16] valets, son, daughter, and myself also. But, what do I see? *How many people*[17] assembled yonder! *I cast my eyes upon no one without being suspicious of him*,[18] and every thing appears to me a thief. *What are they talking about there?*[19] of him who has robbed me, no doubt. What noise are they making above? Is the thief there? *Pray*,[20] my friends, if you *have any*[21] news of the thief, I beseech you to tell it me. Is he not concealed amongst you?.... What! they *all look at me*,[22] and laugh: no doubt they have *a share in*[23] the theft. *Now for the police*,[24] *the sheriffs*,[25] the

[1] on;—[2] tu m'es enlevé;—[3] fini pour;—[4] je n'ai plus que faire au;—[5] je n'en puis plus;—[6] je me meurs;—[7] N'y a-t-il personne qui veuille me ressusciter en;—[8] en m'apprenant;—[9] qui que ce soit qui ait fait le coup;—[10] il faut qu'il ait épié le moment avec beaucoup de soin;—[11] le tems où;—[12] à mon traître de fils;—[13] Sortons;—[14] aller querir;—[15] faire donner la question à toute la maison;—[16] à servante;—[17] que de gens;—[18] Je ne jète mes regards sur personne qui ne me donne des soupçons;—[19] De quoi est ce qu'on parle là:—[20] De grâce;—[21] savez des;—[22] me regardent tous;—[23] part à;—[24] Allons des commissaires de police;—[25] des prévots;

judges, irons, gibbets, and executioners. *I'll have every one hanged,*[1] and if I don't find my money, I'll hang myself *at last.*[2]

[1] Je veux faire pendre tout la monde ;—[2] à la fin.

J. B. ROUSSEAU,

THE* lyric poet of France. He wrote comedies and operas, which did not succeed, but he became famous by his odes, and all the French writers who have *courted*[3] the lyric muse have remained *below him;*[4] he is fertile in new and bold thoughts, and his style is sublime, harmonious, and full of energy, but *void of sensibility.*[5] *His intimacy with*[6] Voltaire *having ended in a quarrel,*[7] the two poets *lampooned each other*[8] without mercy *ever afterwards.*[9]

[3] encensé ;—[4] au dessous de lui ;—[5] il manque de sensibilité ;—[6] L'amitié qui le liait à ;—[7] ayant été rompue ;—[8] se firent une guerre d'épigrammes ;—[9] depuis ce tems là.

ALFRED (THE GREAT.)

At a period when[10] England was torn by civil wars, *and a prey*[11] to the cruelty of the *Danes,*[12] *a man appeared,*[13] destined by Providence *to avenge*[14] his country, to defend its rights, to enlighten the age in which he lived, and to adorn humanity. Alfred the Great was the fourth son of Ethelwolf, king of England; he succeeded to the throne *on the death*[15] of his brother Ethelred, in the year 871. After *several actions with*[16] the Danes, the unfortunate Alfred was *obliged to*[17] seek his safety *by flight,*[18] and *to retire to*[19] the cottage of one of his peasants,

[10] Dans un tems où ;—[11] et était en proie ;—[12] Danois ;—[13] parut un homme ;—[14] à venger ;—[15] à la mort ;—[16] plusieurs combats contre ;—[17] obligé de ;—[18] dans la fuite ;—[19] de se retirer dans ;

where he *remained*[1] several months as a* servant. *He afterwards withdrew to*[2] the Isle of Athelney, in *Somersetshire*,[3] where, haying heard that the Earl of Devonshire had *obtained*[4] a great victory over the Danes, and *had taken*[5] their magical standard, he disguised himself as a *harper*,[6] *entered*[7] the enemy's camp, and was *admitted to*[8] the principal generals, who praised his talents for music. Having acquired an exact *knowledge*[9] of the situation of his enemies, and *finding*[10] that they were divided among themselves, he seized the favourable moment, joined the Earl, *headed*[11] his troops, surprised the Danes at Eddington, in Wiltshire, and obtained a complete victory.

Having *secured*[12] the peace of his *dominions*,[13] after a great number of battles, which filled his enemies *with terror*,[14] his *next care*[15] was *to polish*[16] his kingdom. *Although there remain but few*[17] of his laws, England owes to him many of those advantages which render her constitution so precious. *The trial by jury is said to have been*[18] instituted by him. *He caused learning to revive*[19] and *used his utmost endeavours to*[20] excite *a love for*[21] letters among his subjects. He was himself a very learned prince, and all the hours *he could take from business*[22] *were devoted*[23] to study. *When we*[24] consider the great qualities of Alfred, and *his many virtues*,[25] *we need not be surprised*[26] that his memory *is still*[27] so dear to Englishmen.—Biog. Brit.

[1] vécut;—[2] Il se retira ensuite dans;—[3] la province de Somerset;—[4] remporté;—[5] qu'il avait pris;—[6] joueur de harpe;—[7] il entra dans;—[8] admis chez;—[9] connaissance;—[10] voyant;—[11] se mit à la tête de;—[12] assuré;—[13] etats;—[14] de terreur;—[15] premier soin;—[16] de policer;—[17] Quoiqu'il ne reste que peu;—[18] On dit que le jugement par jurés fut;—[19] Il fit revivre les lettres;—[20] fit tous ses efforts pour;—[21] l'amour des;—[22] qu'il pouvait dérober aux affaires;—[23] il les vouait;—[24] Quand on;—[25] ses nombreuses vertus;—[26] on ne s'étonne plus;—[27] soit encore.

VOLTAIRE.

This is[1] the most extraordinary genius that France *ever produced;*[2] he has written both* in verse and prose on almost *every*[3] subject, and generally with great success. *From his earliest youth*[4] *he showed proofs*[5] of the *acuteness*[6] of his wit and brilliant imagination; such was the precocity of his genius, that at *twelve years of age*[7] his poetical essays would have done honour to his *riper age.*[8] His tragedies are masterpieces: *although below*[9] Moliere *in the comic line,*[10] his comedies are replete with wit. His histories of Charles the XIIth, and Peter the Great, are models of historical composition. His Henriade is a fine epic poem, in which all the characters are well *supported,*[11] the passions *skilfully laid open,*[12] the descriptions striking, and *accompanied with*[13] all the enthusiasm of fine poetry. *His subject, however, was ill chosen,*[14] being too *near*[15] our age; it *shackled*[16] his creative imagination, and destroyed the illusion *we indulge in when*[17] reading *Tasso,*[18] *Ariosto,*[19] *Homer,*[20] and *Virgil.*[21] The most perfect of his *writings*[22] are his fugitive *poetry,*[23] in which he has no rival. With so many means *to be*[24] the brightest ornament of his *age,*[25] it is painful *to reflect*[26] that he obscured his glory by writings *in which he sets at defiance*[27] decency and morals. He has often made use of his great talents *to plead*[28] the cause of reason

[1] C'est ;—[2] ait jamais produit ;—[3] tous les ;—[4] Dès sa plus tendre jeunesse ;—[5] il donna des preuves ;—[6] subtilité ;—[7] l'age de douze ans ;—[8] age mur ;—[9] quoique au dessous de ;—[10] dans le genre comique ;—[11] soutenus ;—[12] savamment développées ;—[13] accompagnées de ;—[14] Il a cependant mal choisi son sujet ;—[15] près de ;—[16] enchaîna ;—[17] à laquelle on s'abandonne en ;—[18] le Tasse ;—[19] l'Arioste ;—[20] Homère ;—[21] Virgile ;—[22] ouvrages ;—[23] poësies ;—[24] pour être ;—[25] siècle ;—[26] d'avouer ;—[27] où il brave ;—[28] pour plaider ;

and humanity; *but too often he had spread*[1] the principles of irreligion. As a* writer, he was sometimes superficial, but always witty; *he possessed*[2] the most brilliant imagination, an astonishing facility, *a most elegant taste*,[3] and a great *versatility*[4] of talents and *knowledge*.[5]

[1] mais il a trop souvent répandu;—[2] il avait;—[3] le goût le plus élégant;—[4] variété;—[5] connaissances.

ELIZABETH, QUEEN OF ENGLAND.

ELIZABETH was tall and well made, but had a masculine *shape*;[6] she possessed many *accomplishments*,[7] and *was extremely learned*.[8] Her conversation was agreeable and *witty*,[9] her judgment solid, her ideas were clear, her application was *unwearied*,[10] and her courage invincible. She was the bulwark of the Protestant religion. *In*[11] the administration of justice she was just and impartial. She loved her people; and, by her strict economy, *she took peculiar care of*[12] *the public money*.[13] *Although possessed of*[14] many virtues, *her passions were too strong*[15] *to admit of constant restraint*,[16] *which caused her*[17] to commit *some*[18] injustice; but these faults were *opposite*[19] to her natural character. *No woman ever*[20] reigned with more glory; and there are few kings *whose reign can be*[21] compared *with hers*.[22] It is the *most glorious æra*[23] of the English history, and it produced a great number of celebrated statesmen and warriors.—BIOG. BRIT.

[6] tournure;—[7] talens;—[8] elle était très savante;—[9] spirituelle;—[10] infatigable.—[11] Dans;—[12] elle ménageait avec soin;—[13] les deniers publics.—[14] Quoiqu' avec;—[15] elle avait les passions trop vives;—[16] pour y mettre toujours un frein;—[17] ce qui lui fit;—[18] quelques;—[19] contraires.—[20] Jamais femme ne;—[21] dont le règne puisse être;—[22] au sien;—[23] plus belle époque.

DELILLE.

We *gladly*[1] recommend the *perusal*[2] of Delille's works; no French poet is more *likely to please an*[3] English reader. The beauties of his descriptions are of the first order; his style is always elegant; and he surpasses perhaps every other writer of his country in the harmony *of numbers*;[4] the purest morals breathe in his writings, and, like Thomson, he could say on his *death-bed*[5] that he left not a single line in his works *that might injure*[6] his memory. *Whatever*[7] the subject *he treats*[8] he knows how* to interest the heart.

Delille's works are contained in eighteen volumes. His translation of the *Georgics*[9] is a *masterpiece*;[10] that of Milton's Paradise Lost *abounds with*[11] beauties; and, although it does not equal the merit of the original, the difference *lies chiefly*[12] in the genius of the English language, which is better adapted to epic poetry. The Eneid is another of his elegant translations. His original poems *do him no less*[13] honour than his versions.

[1] avec plaisir;—[2] lecture soignée;—[3] propre à plaire au;—[4] des vers;—[5] lit de mort;—[6] qui pût accuser;—[7] Quelque soit;—[8] qu'il traite;—[9] Georgiques;—[10] chef-d'œuvre;—[11] abonde en;—[12] consiste principalement;—[13] ne lui font pas moins de.

ON STYLE.[14]

Style is the manner of expressing our thoughts, the choice of words *requiring agreement*[15] with the laws of harmony and number, *according to the loftiness*[16] or the simplicity of the subject.

The plain style *is used*[17] in familiar discourses,

[14] du style;—[15] devant s'accorder;—[16] relativement à l'élévation;—[17] s'emploie;

epistolary correspondence,[1] and fables: it ought to be chaste, *distinct*,[2] and without apparent ornament.

The sublime style is that which *requires*[3] dignity and majesty in *the work*;[4] the thoughts ought to be noble and elevated, the expressions grave, sonorous, and harmonious.

The *intermediate style possesses*[5] the purity of the plain style, and admits the ornaments and the *bright colouring*[6] of elocution.

In order to form[7] the style, it is necessary to read much, and always the works of the best writers; *to practise writing*[8] on various subjects, and submit *our*[9] productions to a judicious *critic*,[10] and, finally, to imitate good models *by endeavouring to resemble them*.[11]

[1] dans les lettres;—[2] clair;—[3] demande;—[4] un ouvrage;—[5] style moyen a;—[6] brillant coloris;—[7] Pour se former;—[8] s'exercer à écrire;—[9] ses;—[10] censeur;—[11] en tâchant de leur ressembler.

BARTHELEMI.

He is the author of the Travels of Anacharsis in *Greece*,[12] a* classical work, in which he has displayed a vast erudition; *it is*[13] the fruit of thirty years' *labour*,[14] and *will immortalise*[15] his memory. He was a* member of many distinguished academies, and he united, *to profound learning*,[16] modesty, simplicity, and *amiability of temper*.[17]

[12] Grèce;—[13] c'est;—[14] de travail;—[15] il immortalisera;—[16] à un profond savoir;—[17] l'amabilité du caractère.

SWISS ANECDOTE.

An inhabitant of the canton of Schwitz came one day *to his*[18] neighbour Gaspard, who *was at*

[18] vers son;

work[1] in a meadow, and said to him: "My friend, *you know*[2] *that we are at variance about*[3] this piece of ground: *I have applied*[4] to the judge, because neither you nor I *are sufficiently learned*[5] to know which of us *is in the right*;[6] therefore, *we must both appear*[7] before him to-morrow."—"Frantz," answered Gaspard, "you see that I have mowed the whole of the meadow; I must *get in the hay*[8] to-morrow; I cannot go." "*What is to be done*,"[9] resumed the other; "*how can I disappoint*[10] the judge, who has *fixed upon*[11] to-morrow *to decide the*[12] affair? Besides, I think it necessary to know to whom the ground belongs, *before*[13] gathering the crop." *They had*[14] thus disputed for some time, when Gaspard seized Frantz's hand, and exclaimed, "*I'll tell you what*,[15] my friend: go to Schwitz alone, explain to the judge your reasons and mine; *argue on both sides*;[16] why should I go thither myself!"—"*Agreed*,"[17] said Frantz; "since you trust me with* *the management*[18] of this business, *depend upon it*[19] I shall act *for the best*."[20]

The affair being thus settled, Frantz set off next day for town, explained his reasons, and argued *pro and con*[21] *with all*[22] his might. As soon as the *verdict was given*,[23] *he hastened back to*[24] his neighbour. "I congratulate you, friend Gaspard," cried he, as soon as he perceived him, "the meadow *is yours*,[25] and I am glad this business *is at an*

[1] travaillait;—[2] tu sais;—[3] que nous avons un différent pour;—[4] je me suis adressé;—[5] ne sommes assez instruits;—[6] a raison;—[7] il faut que nous paraissions tous les deux;—[8] ramasser le foin;—[9] Que faut il faire;—[10] comment puis je manquer de parole à;—[11] choisi;—[12] pour décider de cette;—[13] avant de;—[14] Ils s'étaient;—[15] Je vais te dire ce qu'il y a;—[16] argumente des deux cotés;—[17] Ainsi conclu;—[18] la conduite;—[19] sois assuré;—[20] de mon mieux;—[21] pour et contre;—[22] de toute;—[23] jugement fut prononcé;—[24] il se hâta de retourner vers;—[25] t'appartient;

end."[1] *From*[2] that day, (says the Swiss Chronicle, *from which*[3] this anecdote is *extracted*,[4]) the two peasants lived in perfect friendship.

No country has[5] preserved the simplicity *of ancient times*[6] like Switzerland: the manners of the golden age *are still to be seen*[7] *in many an Alpine valley.*[8] Attached to the customs of their ancestors, these mountaineers *think it*[9] a crime *to deviate from them.*[10] *Improvements*[11] among such men *are slowly progressive,*[12] but their virtues *stand unshaken,*[13] and become the certain inheritance of their posterity.—CONSERVATEUR HELVETIQUE.

[1] soit finie ;—[2] Depuis ;—[3] d'ou ;—[4] tirée ;—[5] Aucun pays n'a ;—[6] de l'ancien tems ;—[7] se voyent encore ;—[8] dans plusieurs vallées des Alpes ;—[9] croient que c'est ;—[10] de s'en écarter ;—[11] Les améliorations ;—[12] font peu de progrès ;—[13] sont inaltérables.

LA BRUYERE.

HE has *displayed*[14] the follies of *mankind*[15] and the manners of his age in his characters, after the manner of *Theophrastus*:[16] they will always be read with pleasure. Their success was very great when they appeared, these characters being not always imaginary, but *drawn*[17] after nature, and from known persons.

[14] développé ;—[15] les hommes ;—[16] Théophraste ;—[17] tracés.

PORTRAIT OF MAN.

EVERY thing in man *pronounces him*[18] the *sovereign*[19] of the earth, every thing in him *shows*[20] his superiority over all living beings; he *supports himself*[21] straight and erect, his attitude is that of

[18] montre ;—[19] maître ;—[20] marque ;—[21] se soutient ;

command, his head is turned towards the heavens, and the character of his dignity is *impressed*[1] on his *noble countenance;*[2] the image of his soul is painted *there;*[3] the excellence of his nature *penetrates through*[4] his material form, and animates *his features with*[5] a divine fire. His majestic *deportment,*[6] his firm and proud *gait,*[7] announces his superiority and his rank. *He touches the earth with his extremity only.*[8] He views it *at a distance,*[9] and seems *to despise it;*[10] his arms were not given him *to serve as*[11] pillars to support the weight of his body, his hands *were not*[12] *to tread*[13] the earth, and lose *by repeated friction*[14] the *delicacy*[15] of feeling. His arms and hands are *formed*[16] *for purposes*[17] more noble, namely,* for executing the commands of his will, for *taking hold of*[18] distant objects, for *removing*[19] obstacles, for preventing the shock of what might hurt him, for seizing and retaining what may please him.

When the mind is *at ease,*[20] all the features of the countenance are in a state of tranquillity. Their proportion, their union, *point out*[21] the sweet harmony of thoughts, and *agree with the*[22] calm *that subsists within.*[23] But, when the soul is agitated, the human visage becomes like* a living *canvas*[24] *upon which*[25] the passions are represented with as much delicacy as energy; where every impulse of the soul is expressed by *a corresponding feature*[26] where every impression *anticipates*[27] the will, and

[1] imprimé;—[2] visage auguste;—[3] y;—[4] perce à travers;—[5] les traits de son visage de;—[6] port;—[7] démarche;—[8] Il ne touche à la tèrre que par ses extrémitiés;—[9] de loin;—[10] la dédaigner;—[11] pour servir de;—[12] ne devaient pas;—[13] fouler;—[14] par des frottemens réitérés;—[15] finesse;—[16] faits;—[17] pour servir à des usages;—[18] saisir les;—[19] écarter;—[20] tranquille;—[21] marquent;—[22] répondent au;—[23] de l'intérieur;—[24] tableau;—[25] où;—[26] un trait qui y correspond;—[27] dévance;

reveals[1] by pathetic *characters*[2] the images of our secret agitation.

It is particularly in the eyes that passions *are marked*,[3] and where *they can be*[4] *readily discovered*.[5] The eye belongs to the soul more than any other organ: it seems to *participate in*[6] all its motions; it expresses the most lively passions and the most tumultuous *sensations*[7] *as well as*[8] the softest and the most refined feelings; *it exhibits*[9] them in all their force, in all their purity, *and infuses into*[10] the soul of the spectator the fire and the agitation of that *in which they originate*.[11] The eye receives and reflects *at the*[12] same time the light of thought and *the glow of*[13] sentiment; it is the sense of the understanding and the language of intelligence.—BUFFON.

[1] décèle;—[2] signe;—[3] se peignent;—[4] l'on peut;—[5] aisément les reconnaitre;—[6] participer à;—[7] émotions;—[8] comme;—[9] il les rend;—[10] et il transmet à;—[11] d'où ils partent;—[12] en;—[13] la chaleur du.

BUFFON.

THIS writer *has sometimes erred*[14] in his opinions, particularly in his epochs of nature, *which he freely confessed*,[15] and saw without *displeasure*[16] the refutations which appeared. His Natural History is written in the most chaste and elegant style, *and with*[17] surprising eloquence; it presents a mass, or rather an invaluable treasure, of *facts*[18] and observations. *He is*,[19] perhaps, the most astonishing interpreter of nature *that ever*[20] existed.

[14] s'est quelquefois égaré;—[15] ce qu'il reconnût franchement;—[16] peine;—[17] et avec une;—[18] faits;—[19] C'est;—[20] qui ait jamais.

MAN OWES AN ABSOLUTE SUBMISSION TO PROVIDENCE.

CEASE then, O man, and call not order—imperfection. Our happiness *depends upon*[1] that which we blame. Know thy being, thy place: heaven *has bestowed upon thee*[2] a just, a happy degree of weakness and blindness. Be resigned; assured of being as happy as thou *canst be*[3] in this sphere, or *any other sphere whatsoever;*[4] and certain that at the hour of thy birth, *as at that*[5] of thy death, thy fate is *in*[6] the hands of Him who disposeth of all. All nature *is but art,*[7] which is unknown to thee; *chance, a direction*[8] which *thou canst not discern;*[9] discord, an harmony thou canst not comprehend; *individual misfortune,*[10] a general good; and, in spite of pride, in spite of *erring reason,*[11] this truth is evident—Whatever is, *is right.*[12]—POPE'S ESSAY ON MAN.

[1] depend de;—[2] t'a donné;—[3] peux l'être;—[4] quelqu' autre sphère que ce soit;—[5] comme à celle;—[6] entre;—[7] n'est qu'un art;—[8] le hazard est une direction;—[9] tu ne saurais distinguer;—[10] le mal particulier;—[11] la raison qui s'égare;—[12] est bien.

FENELON.

HE preached with success *from the age*[13] of *nineteen,*[14] and wrote many works which are admired for the beauty of style; but that which *has gained him*[15] the greatest reputation is his Telemachus, where he has displayed all the riches of the French language; it is written in a *lively,*[16] simple, natural, and elegant *manner.*[17] *No work had ever*[18] a greater reputation; its fictions are well imagined, the moral sublime, and the political maxims it contains all tend to the happiness of mankind.

[13] dès l'age;—[14] dix-neuf ans;—[15] lui a fait;—[16] animé;—[17] style;
[18] Aucun ouvrage n'eut jamais;

The esteem which this Prelate inspired was so great, that the Duke of Marlborough and the allies gave orders that his land in *Flanders*[1] *should be protected and exempted*[2] from pillage and contributions.

[1] Flandres ;—[2] fussent protégées et exemptes.

THE* RIGHTS *OF HOSPITALITY.*[3]

Maan Benzaid, King of Arabia, having made one* hundred prisoners *in*[4] a battle, condemned them all *to be beheaded:*[5] one *among them*[6] throwing himself at the *feet*[7] of the prince, *entreated that he would permit*[8] *some water to be given him*[9] to quench the thirst which tormented him. Maan gave *orders*[10] to that *purpose.*[11] "My comrades," said the young man, "are as thirsty as *myself,*[12] and I entreat your Majesty to grant them the same *indulgence.*"[13] The king *consented,*[14] and ordered that *each*[15] prisoner *should have some drink.*[16] When they had drunk, the young man said to the king: "We are become your Majesty's guests,—and you are too generous, *my lord,*[17] *to cause to be put to death*[18] those whom you have admitted *to such an honour!*"[19] The monarch could not *refrain from*[20] admiring the subtility of his wit: and, to show that the rights of hospitality *were sacred with him,*[21] he *repealed*[22] *the sentence*[23] *he had*[24] pronounced.

[3] DE L'HOSPITALITE ;—[4] dans ;—[5] à avoir la tête tranchée ;—[6] d'entr'eux ;—[7] genoux ;—[8] le conjura de permettre ;—[9] qu'on lui donnât de l'eau ;—[10] des ordres ;—[11] effet ;—[12] moi ;—[13] faveur ;—[14] y consentit ;—[15] chaque ;—[16] eût à boire ;—[17] seigneur ;—[18] pour faire périr ;—[19] à un pareil honneur ;—[20] s'empêcher de ;—[21] lui étaient sacrés ;—[22] révoqua ;—[23] l'arrêt ;—[24] qu'il avait.

FLORIAN.

ALTHOUGH this author *is principally*[1] known by his *novels*,[2] his style is so elegant, and the moral *in his writings*[3] is so pure, that we do not hesitate *in recommending their perusal*.[4] He has written some comedies with a great deal of success; his fables are inferior only to those of La Fontaine; his Estelle is a pastoral equal to Galatea; and his *Gonzalvo of Cordova*[5] and Numa Pompilius are *highly*[6] esteemed.

[1] soit principalement ;—[2] romans ;—[3] de ses écrits ;—[4] d'en recommander la lecture ;—[5] Gonzalve de Cordoue ;—[6] fort.

THE VICIOUS MAN CONVERTED.

Heavenly mercy[8] had conducted a vicious man into a company of *wise men*,[9] whose *morals*[10] were pure. He was *moved by*[11] their virtues, and *tried to*[12] imitate them, and *to rid himself of*[13] his bad habits. He became just, sober, patient, *industrious*,[14] and *benevolent*.[15] *No one could*[16] deny his *works*[17] *but they were attributed to*[18] bad motives. His good deeds *were admired*[19] but his person was detested. *He was judged by*[20] what he had been, and not by what he had become. This injustice *grieved him to the heart*,[21] he shed tears *of bitter sorrow*[22] in the bosom of a venerable *old man*.[23]—"O my son," said he to him, "*you are better*[24] than your reputation, *render thanks*[25] to God. Happy is he who can say, 'my enemies censure in me vices which I have not.' *Of what consequence are*[26] the persecu-

[8] LE VICIEUX ;—[8] La miséricorde céleste ;—[9] sages ;—[10] mœurs ;—[11] touché de ;—[12] chercha à ;—[13] à perdre ;—[14] laborieux ;—[15] bienfaisant ;—[16] On ne pouvait ;—[17] œuvres ;—[18] mais on les attribuait à ;—[19] on admirait ;—[20] On le jugeoit par ;—[21] le pénétrait de douleur ;—[22] d'amertume ;—[23] vieillard ;—[24] tu vaux mieux ;—[25] rends en grâces ;—[26] Que te font ;

tions of men! Have you not, *for your consolation*,[1] two *unerring*[2] witnesses of your conduct,—God and your conscience?"

[1] pour te consoler ;—[2] infaillibles.

MASSILLON.

Few ecclesiastics have *ever*[3] preached the *word*[4] of God with so much success: Louis the XIVth, once said to him—"When I hear other preachers, I am *pleased with them*;[5] but, after having heard you, I am *displeased with*[6] myself." It is impossible *to read*[7] his sermons without becoming better; his style is mild and elegant, and the eloquence of his declamation was irresistible.

[3] jamais ;—[4] parole ;—[5] content d'eux ;—[6] mécontent de ;—[7] de lire.

REDING'S SPEECH TO HIS SOLDIERS.

The following speech *recorded*[8] by Henry Zschokke, *chief*[9] magistrate of the city of *Basil*,[10] in his 'History of the Invasion of *Switzerland*,'[11] *vies*,[12] in its noble simplicity, with* the most eloquent *addresses*[13] *transmitted to us by*[14] history.

Immoveable as the rocks on which they *stood*, *in battle array*,[15] the Swiss waited courageously for* *an occasion to*[16] *devote themselves*[17] for their country. They *wished to*[18] renew, upon the hills of Morgarten, the sacred monument of the valour of their forefathers, and to leave to their posterity, *if not*[19] freedom, *at least*[20] a memorable example

[8] rapporté ;—[9] premier ;—[10] Basle ;—[11] la Suisse ;—[12] égale ;—[13] harangues ;—[14] que nous ait transmis ;—[15] étaient rangés en bataille ;—[16] l'occasion de ;—[17] se dévouer ;—[18] désiraient de ;—[19] sinon ;—[20] du moins ;

of what a free people can do in its defence. Aloys Reding, assured of the disposition of his soldiers, *turned to them*,[1] and *thus addressed them*:[2]

"Brave comrades, dear fellow-citizens! the decisive moment is *now*[3] arrived! *Surrounded with*[4] enemies, abandoned by our friends, *it remains for us only to know*[5] if we can bravely follow the example which our ancestors left us at Morgarten. An almost certain death awaits us. If *any one*[6] fears it, let him retire: *no reproaches on*[7] our part shall attend him. Let us not mutually deceive ourselves *at this*[8] solemn hour. *I had rather have*[9] a* hundred men prepared for every event, and upon whom *I can rely*,[10] than five hundred who, in a desperate case, would spread confusion by their flight; *and, by a*[11] perfidious retreat, would *fruitlessly*[12] sacrifice their brave companions who *should still resist*.[13] *As to myself*,[14] I promise *not to*[15] forsake you, even in the greatest peril. Death—and *No retreat!*[16] If you share my resolution, let two men *come forth*[17] from your ranks, and *swear to me*,[18] in your name, that you will be faithful to your promise."

The soldiers, *resting*[19] on their arms, *heard*[20] in a kind of religious silence, the words of their chief, and many of these *hardy*[21] warriors melted into tears: when he had *ceased to*[22] speak, a thousand voices *exclaimed*[23]—"We will share your fate! *We will not forsake you!*"[24] Two men *came*[25] from the ranks, and extended their hands *to Reding*,[26]

[1] se tourna vers eux;—[2] leur parla ainsi;—[3] maintenant;—[4] Entouré de;—[5] il ne nous reste qu' à savoir;—[6] quelqu' un;—[7] aucun reproche de;—[8] dans cette;—[9] Je préfère avoir;—[10] Je puisse compter;—[11] et qui par une;—[12] inutilement;—[13] résisteraient encore;—[14] Quant à moi;—[15] de ne pas;—[16] Point de retraite;—[17] sortent;—[18] me jurent;—[19] appuyés;—[20] écoutèrent;—[21] fiers;—[22] fini de;—[23] s'écrièrent:—[24] nous ne vous abandonnerons point;—[25] sortirent;—[26] vers Reding;

as a sign[1] of fidelity *in life*[2] and death. This treaty between the chief and his soldiers, *was sworn*[3] in *the open air*,[4] on* the 2d of May, 1798, and *in the face*[5] of Heaven: it bears *the stamp*[6] of manners worthy of the golden age.

[1] en signe ;—[2] pour la vie ;—[3] fut conclu ;—[4] plein air ;—[5] à la face ;—[6] l'empreinte.

MONTESQUIEU.

His first literary *performance*[7] is entitled '*Persian*[8] Letters,' and gave proofs of a fine genius. His greatest work, the 'Spirit of Laws,' was much criticised, *but has*[9] placed its author *in the first*[10] rank among *political writers*.[11] Montesquieu has examined his subject with so much clearness and judgment, that his book *ought rather to have been named*[12] the 'Code of the Laws of Nations.' His 'Considerations on the Causes of the Grandeur and *Declension*[13] of the Romans,' is an excellent work.

[7] ouvrage ;—[8] Persannes ;—[9] mais il a ;—[10] au premier ;—[11] les écrivains en politique ;—[12] aurait dû plutôt être intitulé ;—[13] la Décadence.

SPEECH OF LOGAN, AN* INDIAN WARRIOR.

"*I appeal*[14] to any white man; let him say, if ever he entered *the cabin*[15] of Logan *hungry*,[16] and *he gave him not*[17] to eat; *if ever he came thither*[18] naked and *benumbed with*[19] cold, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, and *wishing for*[20] peace. Such was my love for the whites, that my countrymen *pointed at me*[21] *as they*

[14] "J'en appèle ;—[15] dans la cabane ;—[16] ayant faim ;—[17] qu'il ne lui donnât ;—[18] S'il y vint jamais ;—[19] transi de ;—[20] désirant la ;—[21] me montraient au doigt ;

passed,[1] and said, 'Logan is the friend of white men.' *I had even*[2] retired among you, *but for the injuries*[3] of one of you. He came last spring, and, *in cold blood*[4] and *unprovoked*,[5] he murdered all the relations of Logan, without even sparing my wife and my children! *There is not*[6] a drop of my blood that runs in the veins *of any*[7] living being. This *called on me for*[8] revenge: I sought it, and I have *slain*[9] many enemies—*I have fully glutted it*.[10] For *the sake*[11] of my country, I rejoice *at the return*[12] of peace: but do not imagine that my joy *proceeds from*[13] fear—Logan never knew fear. He will not fly *to save*[14] his life. Who will mourn for Logan?—*Not one!*"[15]

[1] en passant;—[2] Je me serais même;—[3] sans les outrages;—[4] de sang froid;—[5] sans être provoqué;—[6] Il n'y a pas;—[7] d'un;—[8] m'appela à la;—[9] immolé;—[10] je l'ai entièrement assouvie;—[11] l'amour;—[12] du retour;—[13] soit l'effet de la;—[14] pour sauver;—[15] Personne.

ROLLIN,

Rector of the University of Paris. *He caused Letters to flourish*[16] under his administration, and *revived*[17] the study of the Greek. His principal works are, 'A Treatise upon the Manner of Studying and Teaching the Belles Lettres,' and an 'Ancient History,' &c. *They have obtained*[18] universal approbation, and are translated into several languages.

[16] Il fit fleurir les Lettres;—[17] fit revivre;—[18] Ils obtinent.

ON FRIENDSHIP.

Another kind of pleasure, more sensible still, more lively, more natural, more *congenial*[19] to the

[19] intime;

heart of man, than glory, *constituted the greatest delight*[1] of Scipio's life; *it was derived from friendship;*[2] a* pleasure seldom *known by*[3] the great, or by princes, because *they too often love themselves only,*[4] *and do not deserve*[5] to have friends. Yet it is the sweetest tie of society; and the poet Ennius *is right in saying,*[6] that 'to live without friends *is not*[7] to live:' *Scipio had many,*[8] *and illustrious ones;*[9] but I shall speak here only of Lelius, *whose probity*[10] and prudence *acquired him*[11] the name *of the 'Wise.'*[12]

Never, perhaps, *were two friends better matched*[13] than these two great men: they were about *the same age,*[14] *had the same*[15] inclinations, the same mildness of *temper,*[16] the same taste for letters and sciences, the same principles of government, the same zeal for the *public welfare.*[17] As a* warrior, Scipio had the advantage, but Lelius was not without merit *on that head;*[18] and Cicero *informs us,*[19] that he *distinguished himself*[20] much in the war against Viriathus. *With regard to*[21] the qualities of the mind, *it appears that they gave Lelius*[22] the preference, although Cicero *does not agree*[23] that it was due to him, *affirming,*[24] that the style of Lelius was less agreeable *than Scipio's.*[25] *We must hear*[26] Lelius himself, *(that is, the words*[27] Cicero *puts into his mouth,*[28]) in order to judge of the perfect union which *existed*[29] between Scipio and him:—

[1] faisait la plus grande douceur;—[2] c'est celui de l'amitié;—[3] connu de;—[4] ne s'aimant qu'eux seuls;—[5] ils ne méritent pas;—[6] a raison de dire;—[7] ce n'est pas;—[8] Scipion en avait un grand nombre;—[9] et de fort illustres;—[10] à qui sa probité;—[11] méritèrent;—[12] de Sage;—[13] deux amis ne furent mieux assortis;—[14] du même age;—[15] ils avaient les mêmes;—[16] caractère;—[17] bien public;—[18] de ce côté-là;—[19] nous apprend;—[20] se signala;—[21] Pour;—[22] il parait qu'on donnait à Lélius;—[23] ne convienne pas;—[24] il assure;—[25] que celui de Scipion;—[26] Il faut entendre;—[27] c'est-à-dire les paroles que;—[28] lui met à la bouche;
[29] régnait.

Continuation.

"As* for me," says Lelius, "of all the gifts of nature, of all those of fortune, *I find none*[1] that *I can compare to*[2] the happiness *I have enjoyed in having*[3] Scipio for my* friend. I found, in our friendship, a perfect conformity of sentiments on public affairs, an inexhaustible *store*[4] of counsels and succours *in private life*,[5] a mildness of behaviour *which I cannot express.*[6] *I never wounded Scipio's feelings in any thing I ever could perceive;*[7] *he never spoke a word that I wished I had not heard.*[8] We had but *one house*,[9] and one table, at our* common expense, the frugality of which was equally *to the taste of both.*[10] *In the field*,[11] in town, or* in the country, we have always been together. *I do not mention*[12] our studies, and *the care we both took*[13] to learn every day something; *for it was in that manner we spent all our leisure hours*,[14] *removed from the sight*[15] *and commerce of the world.*"[16]

Is there *any thing*[17] comparable to the *delight*[18] of a friendship *like that which*[19] Lelius *has just described?*[20] What a* consolation *to have*[21] another self *to whom we have*[22] nothing secret, and in *whose heart*[23] *we may pour out our own*[24] with *perfect un-*

[1] je n'en trouve point;—[2] je puisse mettre en comparaison avec;—[3] que j'ai eu d'avoir;—[4] fonds;—[5] dans les affaires particulières;—[6] qui ne peut s'exprimer;—[7] Jamais je n'ai blessé Scipion dans la moindre chose dont j'aie pu m'apercevoir;—[8] jamais il ne lui est échappé une seule parole que j'eusse voulu ne point entendre;—[9] qu'une même maison;—[10] du gôut de tous les deux;—[11] A la guerre;—[12] Je ne parle point de;—[13] du soin que nous avions l'un et l'autre;—[14] c'est à quoi nous passions toutes les heures de notre loisir;—[15] loin des yeux;—[16] et du commerce des hommes;—[17] quelque chose de;—[18] douceur;—[19] pareille à celle que;—[20] vient de décrire;—[21] d'avoir;—[22] pour qui l'on ait;—[23] le cœur duquel;—[24] on puisse épancher le sien;

reserve.[1] *Would happiness be felt so lively,*[2] if we had no one *to share our joys*[3] with us; and in the accidents and misfortunes of life, *what relief is there not in a friend*[4] *who is as much affected by them*[5] as ourselves! *What enhances greatly*[6] the *value*[7] of the friendship of which we speak, *is,*[8] that it was not *in any way built*[9] upon interest, but solely on the esteem *of two*[10] great men *for each other's virtues.*[11]

"What need could Scipio have of me?" resumes Lelius, "*none,*[12] doubtless; nor I of him; *but I felt myself strongly attached to him,*[13] by the high esteem and the admiration I had for his virtue; and he to me, by the favourable idea *which he had formed*[14] of my character and morals. This friendship *augmented afterwards, on both sides,*[15] by *intercourse*[16] and habit. It is true, *we have derived from it,*[17] both* he and I, *a great*[18] utility; but we *had not any of those advantages in view,*[19] when we began to love each other."—ROLLIN'S LIFE OF SCIPIO AFRICANUS.

[1] une pleine effusion;—[2] Le bonheur se ferait-il si vivement sentir;—[3] qui en partageât la joie;—[4] quel soulagement n'est ce point d'avoir un ami;—[5] qui en soit autant touché que;—[6] Ce qui relève extrêmement;—[7] prix;—[8] c'est;—[9] en aucune sorte fondée;—[10] que deux;—[11] avaient de la vertu l'un de l'autre;—[12] nul;—[13] mais je me suis attaché fortement à lui;—[14] qu'il s'était faite;—[15] s'est ensuite augmentée de part et d'autre;—[16] commerce;—[17] que nous en avons tiré;—[18] une grande;—[19] n'avons eu en vue aucun de ces avantages.

J. J. ROUSSEAU.

THE life of this strange man *and eccentric genius*[20] offers an *astonishing series*[21] of vicissitudes, *caused by*[22] his disordered imagination. He was of

[20] et de génie bizarre;—[21] suite étonnante;—[22] que causèrent;

a proud and fretful disposition, *imagining*[1] that there was a conspiracy of men of letters against him, and that all men were his enemies. *No*[2] Frenchman, perhaps, *ever equalled him*[3] in the eloquence of style. All the *secret recesses*[4] of his heart *are laid open*[5] in his 'Confessions;' he throws away the veil which covers hypocrisy, pride, and self-love, and appears a strange mixture of good and evil. *There never was*[6] *a more paradoxical writer;*[7] he declaimed against theatres, and wrote plays; he expressed his contempt for French music, *and composed some,*[8] which is considered very good. In his writings, sublimity is joined to *littleness;*[9] *deep penetration, to*[10] childish simplicity; *the height*[11] of reason, to folly. Rosseau attacks the Christian religion, *praises*[12] the Gospel, and *draws a most beautiful*[13] picture of its Divine Author.

[1] s'imaginant ;—[2] Jamais ;—[3] ne l'a égalé ;—[4] replis ;—[5] sont mis à découvert ;—[6] Il n'y eut jamais ;—[7] d'écrivain plus paradoxal ;—[8] et il en composa ;—[9] petitesse ;—[10] une profonde pénétration, à une ;—[11] le plus haut point ;—[12] vante ;—[13] fait le plus beau.

CHARLEMAGNE.

Charlemagne, *surrounded by*[14] a *proud*[15] and warlike nobility, felt the *necessity*[16] of restraining it *within proper bounds,*[17] and *preventing it from*[18] oppressing the clergy and his other subjects. He established *such*[19] order in the state, that the *various*[20] powers were *properly balanced,*[21] and he alone was *master.*[22] All was united by the strength of his genius; the empire maintained itself by the greatness *of its*[23] chief. He made admirable *laws;*[24]

[14] entouré ;—[15] fière ;—[16] besoin ;—[17] dans ses limites ;—[18] de l'empêcher de ;—[19] un tel ;—[20] différens ;—[21] également contre-balancés ;—[22] le maître ;—[23] du ;—[24] réglemens ;

he did more, *he caused them to be*[1] *executed.*[2] His genius *shone in*[3] every part of his vast empire. His laws *discover*[4] a surprising penetration, a foresight which embraces *every thing*,[5] a *vigour*[6] which is irresistible. All *pretences*[7] to elude duties were *removed*,[8] *neglect*[9] corrected, *abuses in*[10] the state reformed or prevented, and crimes punished. He *minutely regulated*[11] his expenses; he *improved*[12] his *estates*[13] with care and economy: *the*[14] father of a* family might learn, in his laws, to govern his house. He was the patron of men of letters, *and caused arts and sciences to revive.*[15] His designs were vast, the execution *of them*[16] simple. He possessed, *to the utmost*,[17] the art of doing great things with *ease.*[18] *No prince ever faced*[19] danger better than he; no general knew better how* to avoid it. Why must it *be added*[20] that he was *sometimes*[21] cruel? the 4,500 Saxons *that he put to death*[22] for *taking up*[23] *arms*[24] against him, in defence of their prince, *is*[25] a *stain upon*[26] his memory. It is painful *to be obliged to oppose*[27] a single vice to *so many*[28] virtues.—MONTESQUIEU'S SPIRIT OF THE LAWS.

[1] il les fit ;—[2] exécuter ;—[3] brilla sur ;—[4] montrent ;—[5] tout ;—[6] force ;—[7] les prétextes ;—[8] ôtés ;—[9] les négligences ;—[10] les abus de ;—[11] régla avec soin ;—[12] fit valoir ;—[13] domaines ;—[14] un ;—[15] et il fit revivre les arts et les sciences ;—[16] en était ;—[17] au plus haut degré ;—[18] facilité ;—[19] Jamais prince ne brava ;—[20] ajouter ;—[21] par fois ;—[22] qu'il fit mourir ;—[23] avoir pris ;—[24] les armes ;—[25] sont ;—[26] tache à ;—[27] d'avoir à opposer ;—[28] tant de.

SAURIN,

A* PROTESTANT clergyman, and a* preacher of the first order: he left France, and became minister of the French church *at the Hague.*[29] *He was possessed*[30] of great talents, a fine declamation, an har-

[29] à la Haye ;—[30] Il possédait ;

monious voice, and the most persuasive eloquence. He has written five volumes of excellent sermons, which have been translated into English; but Saurin's principal work is *entitled*,[1] 'Discourses, Historical, Critical, and Moral, on the most Memorable Events of the Old and New Testaments.'

[1] intitulé.

ON[2] COURAGE.

"I ADMIRE," said *Tiberius*[3] to Belisarius, "the courage with which you *suffer*[4] adversity."—"Courage," resumed the hero, "does not consist solely in the contempt of death; that is the bravery of a *common*[5] soldier: the courage *becoming a general*[6] *ought to enable him to meet all*[7] the vicissitudes of fortune with firmness. Do you know who is the most courageous of men? *It is he who*,[8] at the *expense*[9] of his glory, *persists in the discharge of*[10] his duty. The firm and wise Fabius *affords*[11] a striking example of this kind of courage: he suffered the contempt of mankind with patience, and did his duty as if he had been *prompted by their praises.*[12] *How different from the*[13] vain and weak Pompey, who hazarded the fate of Rome and of the universe, *rather than bear the pleasantry*[14] of his *fellow-warriors!*[15] Believe me, my friend, a smile of virtue is more precious than all the caresses of fortune."—MARMONTEL.

[2] DU;—[3] Tibère;—[4] supportez;—[5] simple;—[6] qui convient à un général;—[7] doit le rendre capable de braver;—[8] C'est celui;—[9] dépens;—[10] persiste à faire;—[11] donne;—[12] inspiré par des louanges;—[13] Quelle différence avec ce;—[14] plutôt que de supporter les railleries;—[15] compagnons d'armes.

MADAME DE SEVIGNE.

THIS lady is celebrated for her wit, and the elegance of her style; her letters are written with ease, delicacy, *and animation*,[1] and are excellent models of epistolary correspondence. *M.*[2] de Levizac, a* grammarian, well known by his useful works *for the use*[3] of schools, has published a selection of them, which *has met with*[4] a great deal of success.

[1] et avec gaieté ;—[2] Monsieur ;—[3] à l'usage ;—[4] a eu.

DESCRIPTION OF THE HORSE.

THE noblest conquest that man *ever made*,[5] is that of this proud and mettlesome animal, which shares with him the fatigues of war and the glory of battles. As intrepid as his *leader*,[6] he sees the peril, and *dares it*,[7] he *delights in*[8] the noise of arms, seeks it, and is *inspired with*[9] the same ardour as his master; he *partakes of*[10] his pleasures *in the*[11] chase, the tournament, and the course; joy *sparkles*[12] in his animated eyes, but, as tractable as he is courageous, *he suffers not himself to be carried away*[13] by his vivacity and the fire of his *temper*;[14] he knows *how to repress*[15] his movements: *he not only yields to*[16] the hand that guides him, but seems to consult the inclination of his ruler. *Uniformly obedient*[17] to the impressions he receives, *he flies or stops*,[18] and regulates his motions *by the will*[19] of his master. *He is*[20] a creature that *renounces*[21] his

[5] ait jamais faite ;—[6] conducteur ;—[7] l'affronte ;—[8] se plait à ;—[9] animé de ;—[10] partage ;—[11] à la ;—[12] étincelle ;—[13] il ne se laisse point emporter ;—[14] caractère ;—[15] réprimer ;—[16] non seulement il fléchit sous ;—[17] Obéissant toujours ;—[18] il se précipite ou s'arrête ;—[19] d'après la volonté ;—[20] C'est ;—[21] renonce à ;

existence, to devote it to another being, to whom he *delivers up*[1] all his faculties, and often dies *in the midst*[2] of his efforts to obey.

These are[3] the noble features that distinguish the character of the horse, *whose*[4] natural qualities have been perfected by art. His education *commences with*[5] the loss of his liberty, and is completed by restraint. The slavery of the horse is so ancient and so universal, *that he is rarely seen*[6] in his natural state: he is always *covered with*[7] harness when *employed in*[8] labour, and is never entirely delivered from his bonds, even in the time *destined for*[9] repose. Sometimes *he is left to roam*[10] in pastures, but he always bears the signs of servitude, and often the external marks of labour and pain. His mouth is deformed by the continual friction of the bit; *his sides are galled with*[11] wounds, or *furrowed with*[12] cicatrices, and *his hoofs are*[13] *pierced with*[14] nails; the natural attitude of his body is *constrained*[15] by the habitual pressure of his *fetters*,[16] from which *it would be in vain to deliver him*,[17] for *he would not be more at liberty*.[18]

Nature always excels art; and, in animated beings, liberty of movement constitutes the perfection of their existence. Those horses *kept solely for*[19] *the display of luxury*[20] and magnificence, and whose golden chains *gratify*[21] the vanity of their masters, are more dishonoured by the beauty of their *trappings*,[22] than by the *iron shoes*[23] fastened to their feet.

[1] abandonne ;—[2] au milieu ;—[3] Voilà ;—[4] dont les ;—[5] commence par ;—[6] qu'on le voit rarement ;—[7] couvert du ;—[8] il est employé au ;—[9] destiné au ;—[10] on le laisse errer ;—[11] ses flancs sont entamés par ;—[12] sillonnés de ;—[13] la corne de ses pieds est ;—[14] percée de ;—[15] gênée ;—[16] entrâves ;—[17] on le délivrerait en vain ;—[18] il n'en serait pas plus libre ;—[19] que l'on garde seulement pour ;—[20] étaler le luxe ;—[21] flattent ;—[22] harnais ;—[23] fers ;

Let us now examine those horses which have multiplied so prodigiously in *Spanish America*,[1] and that *live there*[2] in perfect freedom. Their motions are neither constrained nor measured; proud of their independence, they fly the presence of man, and disdain his cares; they are stronger, lighter, and more nervous, *than most*[3] of those who live in a domestic state: they possess the gifts of nature,—force, and *majesty*;[4] and *the latter*,[5]—address, and gracefulness, which is all that art can *bestow*.[6]—BUFFON.

[1] l'Amérique Espagnole;—[2] qui y vivent;—[3] que la plupart;—[4] noblesse;—[5] les autres;—[6] donner.

THOMAS,

A* MEMBER of the French Academy: he is known by *various*[7] works, but more particularly by his Eulogies, *the subject of which is taken from*[8] all nations. His 'Eulogy of Marshal Saxe' was *crowned by*[9] the French academy. His style has been much criticised, but among his productions there are some of the greatest merit.

[7] divers;—[8] dont il a pris le sujet chez;—[9] couronné à.

THE WOODEN LEG, *A SWISS IDYL*.[10]

UPON the mountain whence the Rautibach *rushes*[11] into the valley, a young shepherd *fed*[12] his flock: his *pipe*[13] called the echoes of the *grottos*[14] of the rocks, and seven times they repeated its melodious sounds. One day he perceived an old man *slowly ascending*[15] *the side*[16] of the mountain: his *hair*[17] was as white as snow; he walked *feebly*,[18]

[10] IDYLLE HELVETIQUE;—[11] se précipité;—[12] faisait paître;—[13] chalumeau;—[14] antres;—[15] qui gravissait lentement;—[16] la côte;—[17] cheveux;—[18] avec peine;

leaning[1] on his staff, for he had a wooden leg. He *approached the*[2] young shepherd, and seated himself *beside him*[3] on the moss: the *youth*[4] *looked on him*[5] with astonishment, and *gazed*[6] on his wooden leg.

"My son," said the old man, *smiling*,[7] "thou thinkest, perhaps, that with *such a leg as this*[8] I ought to have remained in the valley; however, I *ascend the*[9] mountain once *a year*,[10] and this wooden leg is more honourable to me than two *supple and sound ones often are*[11] to others."

"More honourable, *it may be*,"[12] replied the young man, "yet it is not so useful.—But you are fatigued; shall I bring you some fresh water from the spring *that trickles down the*[13] rock?"

The Old Man.—Thou art a good youth: a little water will refresh me; and then I *will relate to*[14] thee the history of my wooden leg.

When the old man *had refreshed himself*,[15] *he said*,[16] "My son, when you see old men *covered with*[17] scars, or maimed, *as I am*,[18] *praise*[19] Heaven, and *look upon them*[20] with respect, for it is to their valour that you owe the happiness *you enjoy*;[21] *but for that*[22] your head would be bowed down under the yoke, instead of calling on* the echoes, and *causing them to repeat*[23] your *merry songs*.[24]

"Mirth and joy dwell now on the hills and in the valleys, and your carols *resound*[25] from one mountain to the other. Liberty, sweet liberty, *sheds*[26]

[1] en s'appuyant;—[2] s'approcha du;—[3] à ses côtés;—[4] jeune homme;—[5] le regarda;—[6] ses yeux se fixèrent;—[7] en souriant;—[8] une jambe comme celle-là;—[9] gravis cette;—[10] par an;—[11] jambes souples et saines ne le sont;—[12] cela se peut;—[13] qui coule de ce;—[14] raconterai;—[15] se fut désalteré;—[16] il lui dit;—[17] couverts de;—[18] comme je le suis;—[19] bénissez:—[20] regardez-les;—[21] dont vous jouissez;—[22] sans cela;—[23] de leur faire répéter;—[24] chants d'allégresse;—[25] rétentissent;—[26] répand;

happiness on this beloved land. Whatever we see *around us*,[1] belongs to us; we cultivate our fields with pleasure, because the harvest *will not be taken from us*[2] by tyrants, and our harvest days are days *of festivals*.?"[3]

The Shepherd.—*He*[4] is not worthy of being free, who can forget that our liberty was bought at the *expense*[5] of the blood of our forefathers.

The Old Man.—No, my son, but who can forget it?

[1] autour de nous;—[2] ne nous sera pas ôtée;—[3] de fêtes;—[4] Celui-la;—[5] prix.

Continuation.

"Since the bloody day of Naefels, I *once a*[6] year *ascend*[7] this mountain; but I feel that I come hither for the last time. From this place *I can still distinguish*[8] the whole order of the battle, in which we conquered our liberty. See, *it was from that side*[9] that the foe *advanced;*[10] many *thousand*[11] lances *glittered yonder,*[12] and *more than*[13] two hundred knights, *covered with*[14] sparkling arms, were mounted on proud steeds. Their *plumes*[15] *waved*[16] on their helmets, and the earth trembled under their horses' hoofs. Our little army was repulsed, for we were but from* three to four hundred *fighting men;*[17] cries of distress *resounded on*[18] all sides; and the smoke of Naefels *in flames*[19] filled the valley, and ascended like a cloud on the mountains. *Suddenly,*[20] our chief, rallying his forces, appeared with a *small number*[21] of warriors, at the foot of that hill.

[6] une fois par;—[7] gravis;—[8] je distingue encore;—[9] ce fut de ce côté-là;—[10] s'avança;—[11] milliers de;—[12] étincellaient là-bas;—[13] plus de;—[14] couverts de;—[15] panaches;—[16] s'agitaient;—[17] combattans;—[18] rétentissaient de;—[19] devenu la proie des flammes;—[20] Tout-à-coup;—[21] poignée;

Dost thou see those two pines *bending over that rock?*[1] He was there. I think I *see him still*,[2]—firm, immoveable as the rock itself. He recalled his soldiers *near*[3] him. I see him *wave*[4] his banner, which *rustled through*[5] the air as the *blast*[6] that precedes the *hurricane.*[7] His soldiers *flew from all sides towards him.*[8] Behold those torrents which *rush down the mountain:*[9] stones, rocks, and trees, *in vain oppose*[10] their course; they *overleap*[11] or *carry them away*,[12] but they *meet*[13] at last and form the lake which thou perceivest *below.*[14] Thus our troops *ran towards*[15] their standard, *forcing their way through*[16] the enemies. Ranged *around*[17] our hero, we *swore to*[18] vanquish or to die. God heard *the oath.*[19] The enemy *approached*[20] in *battle array*,[21] and attacked us with impetuosity. Soon we *attacked them*[22] in our turn: we had charged them eleven times, when at last we were *obliged to*[23] retire *to the shelter*[24] of those heights; there we *closed*[25] our ranks, and remained firm and impenetrable as the rock that protected us. *At*[26] that critical moment we were reinforced by thirty warriors of Schwytz; we fell then suddenly on the enemy, as a *huge rock*[27] *descends upon a*[28] forest, and overturns the trees that *oppose*[29] its way. The enemies *fled on*[30] all sides; *horse and foot*[31] *mixed*[32] in the most horrible disorder, *endeavouring to escape*[33] our fury. In our rage, we *trampled over the dead*[34] and

[1] qui penchent leur tête de ce rocher ;—[2] le voir ;—[3] auprès de ;—[4] agiter ;—[5] hissait dans ;—[6] vent ;—[7] orage ;—[8] accoururent de toutes parts ;—[9] se précipitent de la ;—[10] s'opposent en vain à ;—[11] les franchissent ;—[12] les entraînent ;—[13] se rassemblent ;—[14] là bas ;—[15] accoururent vers ;—[16] en se faisant jour à travers ;—[17] autour de ;—[18] jurâmes de ;—[19] ce serment ;—[20] s'approcha ;—[21] ordre de bataille ;—[22] l'attaquâmes ;—[23] obligés de nous ;—[24] à l'abri ;—[25] serrâmes ;—[26] Dans ;—[27] roche énorme ;—[28] se précipite sur une ;—[29] s'opposent à ;—[30] s'enfuirent de ;—[31] cavaliers et fantassins ;—[32] confondus ;—[33] cherchaient à échapper à ;—[34] foulâmes aux pieds les morts ;

the dying, *to spread*[1] destruction further. I was in the midst of the *fray*,[2] when a horseman overturned me in his flight, and his horse *broke my*[3] leg. A warrior who fought *by my side*,[4] perceiving my situation, took me in his arms, and *bore me from the*[5] field of battle. *He laid me down*[6] *beside a holy father*,[7] who, prostrated on a rock, was imploring Heaven *for us*[8]. . . . . "*Take care*[9] of him, my father," said my deliverer: "he has fought like a freeman," he said; and *ran back*[10] *into the battle*.[11] *Victory was ours!*[12] my child;—it was ours!

[1] pour répandre;—[2] mêlée;—[3] me fracassa;—[4] à mes côtés;—[5] m'emporta loin du;—[6] Il me déposa;—[7] à côté d'un religieux;—[8] en notre faveur;—[9] Ayez soin;—[10] revola;—[11] au combat;—[12] La victoire fut à nous.

Continuation.

"MANY of our *friends*[13] *lay stretched*[14] on *heaps*[15] of enemies: thus, weary labourers repose on the sheaves which their hands have mowed! I was *taken care of*,[16] and *was cured*;[17] but I *never saw again*[18] my deliverer; in vain I have sought him everywhere. Alas! all my efforts have been useless: *I shall not be able to show him*[19] my gratitude in this world!"

The young shepherd had *listened to the*[20] old man, with tears in his eyes: "No, my father," said he to him, "thou wilt not be able to show him thy gratitude *in this world*."[21]—The old man exclaimed with surprise, "What dost thou say? *Dost thou know*[22] my benefactor?"

[13] frères;—[14] étaient étendus;—[15] des monceaux;—[16] fus soigné;—[17] je guéris;—[18] n'ai jamais revu;—[19] je ne pourrai lui montrer;—[20] écouté le;—[21] ici bas;—[22] Connaitrais tu;

The Shepherd. I believe *he was*[1] my father. Often he has related to me the history of the battle. Often I have heard him say—*I should be very glad to hear*[2] if the man who fought so valiantly by my side, and whom I carried from the field of battle, *is still alive.*[3]

The Old Man. O! angels of heaven! *was that generous man*[4] really thy father?

The Shepherd. He had a scar here...*(pointing to his*[5] left cheek;) he had been wounded *by a spear:*[6] perhaps, *he was so*[7] before *he bore thee*[8] from the battle.

The Old Man. His cheek was bleeding, when he carried me off. O, my child! O, my son!

The Shepherd. He died *two years ago;*[9] he was poor, and I am obliged *to feed this flock*[10] *to gain a livelihood.*[11]

The Old Man. God be thanked![12] I can, in *some degree,*[13] *requite his benevolence.*[14] Come, my son, leave to another the care of that flock.

They descended together into the valley, and they soon arrived at the dwelling of the old man. He was rich in fields and herds; one lovely daughter was his only heir.

"My child," said he to her, "he who has *saved my life*[15] was the father of that young shepherd; if thou couldst love him, I should be *happy to*[16] see you united." The youth was handsome, his *golden hair*[17] fell in ringlets on his *rosy cheeks,*[18] candour and modesty *beamed*[19] in his fine *dark eyes.*[20]—The young

[1] que ce fut.—[2] Que j'aurais de plaisir d'apprendre;—[3] vit encore;—[4] cet homme généreux était-il;—[5] en portant la main sur la;—[6] d'un coup de lance;—[7] l'était il déjà;—[8] qu'il t'emportât;—[9] il y a deux ans;—[10] de garder ce troupeau;—[11] pour gagner ma vie;—[12] Le Ciel soit béni;—[13] quelque façon;—[14] reconnaitre son bienfait;—[15] m'a sauvé la vie;—[13] heureux de;—[17] cheveux d'un blond doré;—[18] joues vermeilles;—[19] brillaient;—[20] yeux noirs;

girl, with *bashful timidity*,[1] *required*[2] three days to consider her father's proposal: but the third day appeared to her very long. She gave her hand to the young man.—The old man *shed tears*[3] of joy. "My blessing *rest*[4] upon you, my children," said he to them; "now I am the happiest of men!"

[1] une réserve ingénue ;—[2] demanda ;—[3] en versa des larmes ;—[4] repose.

BERQUIN.

He has distinguished himself by his '*Idyls*,'[5] which are full of sensibility and sweetness. This amiable author should be particularly recommended to youth: in his 'Ami des Enfans,' he offers the most important lessons *under the most attractive form*.[6] His works have been translated into *most languages*.[7]

[5] Idylles ;—[6] sous la forme la plus attrayante ;—[7] la plupart des langues.

EULOGY *OF MARSHAL SAXE*.[8]

Every[9] man who *possesses*[10] great virtues or great talents has a* right *to expect*[11] our homage, although he *may not have influenced*[12] our happiness. The basis of this sort of *homage*[13] *is*[14] the glory which great men *shed*[15] upon humanity which they *adorn*,[16] and *our want*[17] of this superior class of beings, in order *to make amends for*[18] our weakness. But, if such a man is born among us, or if by chance he has fixed his *residence*[19] in our *country*,[20] has served the state by his talents, *enlightened it with*[21] his

[8] DU MARECHAL DE SAXE ;—[9] Tout ;—[10] a ;—[11] de prétendre à ;—[12] n'ait jamais influé sur ;—[13] culte ;—[14] c'est ;—[15] repandent ;—[16] honorent ;—[17] le besoin que nous avons ;—[18] suppléer á ;—[19] demeure ;—[20] patrie ;—[21] il l'a éclairé par ;

knowledge,[1] ornamented it by his virtues, *then*[2] gratitude *compels us to*[3] *pay him*[4] a tribute of veneration and love.

Our interest requires this homage. A great man is a rare *production*[5] of nature, and it is but after a slow and profound consideration *that she produces one.*[6] Could we not *assist her*[7] in so sublime a production? The respect and admiration of mankind may develope the *seeds*[8] of greatness *in some minds;*[9] ingratitude often *chills them;*[10] they are stifled *for want of*[11] encouragement. Glory, says an *eminent*[12] writer, is the last passion of the *wise man.*[13] Let us honour great men, and great men *will arise*[14] among us.

The Swedish monarch, *celebrated for*[15] his victories, and *still more so*[16] by the singularity of his virtues, braving danger, disdaining *pleasure,*[17] as lavish of his blood as his treasures, proud of having conquered and given away* kingdoms, equal in prosperity, inflexible in adversity, always magnanimous, and always *superior to*[18] *fate,*[19] vanquished, *though*[20] yet *formidable*[21] to four powerful kings—Charles the XIIth, whose name alone *was equal to*[22] an army, *had sallied forth from*[23] his retreat *at*[24] Bender, and the northern nations, alarmed, *were uniting*[25] to *crush*[26] this lion, *nearly overwhelmed,*[27] before he could recover his strength. Maurice *solicited*[28] the honour of marching against him. He felt himself worthy of so great an adversary. At the approach of

[1] connaissances ;—[2] alors ;—[3] nous fait un devoir ;—[4] lui rendre ;—[5] ouvrage ;—[6] qu'elle le produit ;—[7] l'aider ;—[8] germes ;—[9] dans certaines âmes ;—[10] les glace ;—[11] faute de ;—[12] célèbre ;—[13] sage ;—[14] naîtront ;—[15] célèbre par ;—[16] plus encore ;—[17] les plaisirs ;—[18] au dessus de ;—[19] fortune ;—[20] mais ;—[21] redoutable ;—[22] valait ;—[23] était sorti de ;—[24] de ;—[25] se réunissaient ;—[26] pour accabler ;—[27] a demi terrassé ;—[28] brigua ;

Charles, his zeal received *a new impulse*[1] of activity. The image of this hero, the remembrance of his trophies, the lively impression of his glorious career, *haunted*[2] every where the imagination* of* young Maurice, *broke his slumbers*,[3] animated him in battle,[4] sustained him *through his fatigue*,[5] guided him *in the*[6] midst of *danger*.[7] *A mind like*[8] his was formed to admire Charles the XIIth. *At*[9] the breach, in the field of battle, he seeks the hero; *the hottest part of the fight points*[10] where *he is to*[11] find him; *he flies thither*,[12] approaches him, and admires him! He saw not *in*[13] Charles the pomp and majesty *of a*[14] throne; but he saw his valour, his intrepidity, his greatness of *mind*,[15] conquered states, and nine years of victory. This *sublime vision*[16] *inspired young Maurice with*[17] that profound veneration for the Swedish hero which he preserved till his death.—THOMAS.

[1] nouveau degré d'activité;—[2] poursuivaient;—[3] le réveillaient dans le repos;—[4] les combats;—[5] dans les fatigues;—[6] au;—[7] dangers;—[8] Une âme telle que;—[9] Sur;—[10] l'ardeur de la mêlée lui apprend;—[11] il doit;—[12] il y vole;—[13] auprès de;—[14] du;—[15] âme;—[16] grand spectacle;—[17] inspira au jeune Maurice.

ON[18] NOBILITY.

NOBILITY is a fine institution. When a child *of noble descent*[19] *comes into*[20] the world, naked, weak, *and helpless*,[21] like the child of a *common*[22] peasant, *I then imagine his country greeting him thus*:[23]—*Welcome*,[24] my child! you will hereafter be devoted to my service, intrepid, generous, magnanimous, like your forefathers. They have transmitted to you their brilliant example, *I confer upon you*[25] their

[18] DE;—[19] d'origine noble;—[20] vient au;—[21] indigent;—[22] simple;—[23] je m'imagine alors que la patrie le reçoit ainsi;—[24] Je vous salue;—[25] je vous confère.

titles and their honours; *these are strong reasons*[1] for you *to acquire*[2] their virtues."

Nobility is like a flame which communicates itself, *but dies away*[3] when *it wants the proper materials to support it*.[4] Remember *your birth*,[5] for it *imposes duties upon you*;[6] *remember*[7] your ancestors, in order to follow their example; but *beware of thinking*[8] that they have left you their glory as an inheritance *which you may enjoy*[9] in idleness. *Pride not yourself on*[10] your name, but endeavour to obtain the distinctions *which true merit confers*.[11]—MARMONTEL.

[1] ce sont de fortes raisons;—[2] d'acquérir;—[3] mais qui s'éteint;—[4] elle manque des alimens propres à la supporter;—[5] de votre naissance;—[6] elle vous impose des devoirs;—[7] souvenez-vous de;—[8] ne vous imaginez pas;—[9] dont vous pouvez jouir;—[10] Ne vous énorgueillissez pas de;—[11] que donne le vrai mérite.

DIALOGUE BETWEEN LOUIS XI. KING OF FRANCE, AND PHILIPPE DE COMMINES.

"The faults and crimes of Kings *cannot remain concealed*."[12]

Louis XI. *They say*[13] that you have written my history?

Commines. It is true, sire; and I have spoken of you as a good subject *ought to do*.[14]

Louis XI. *It is said*[15] that you have *related*[16] many things *which cannot but*[17] displease me.

Commines. That may be: but, after all, I have *drawn a very favourable picture of you*.[18] *Was*[19] I to be a flatterer, instead of an historian?

Louis XI. *You ought to have spoken*[20] of me as a faithful subject, who loves his king and has his glory at heart.

[12] ne sauraient être cachés;—[13] L'on dit;—[14] doit le faire;—[15] On assure;—[16] raconté;—[17] qui ne peuvent que;—[18] fait de vous un portrait très favorable;—[19] Devais;—[20] Vous auriez dû parler;

Commines. *We*[1] seek for truth in history, and *not*[2] fine compliments.

Louis XI. Why *must there be*[3] people who have *an itch for writing!*[4] The dead *should be*[5] left in peace, and their memory should not be *stained.*[6]

Commines. The good and bad qualities of kings, their virtues and their vices, *ought*[7] faithfully to be transmitted to posterity, in order to serve *as lessons*[8] and examples.

Louis XI. What! *ought not history*[9] to respect kings?

Commines. Let kings respect themselves, and they will *escape*[10] censure. They who wish to be praised after their death, have *but one*[11] resource, which is, to do good *while they live.*[12]—DIALOGUES OF THE DEAD.

[1] On;—[2] non;—[3] faut-il qu'il y ait;—[4] la démangeaison d'écrire; [5] il faut;—[6] flétrie;—[7] doivent;—[8] de leçons;—[9] l'histoire ne doit-elle pas;—[10] échapperont à;—[11] qu'une seule;—[12] pendant qu'ils sont en vie.

ON GLORY[13] AND AMBITION.

GLORY is vain, (said Belisarius to his friend,) and *do you think*[14] that victory *is so sweet a pleasure?*[15] Alas! when *thousands of*[16] men are stretched on the field of battle, can we *give up ourselves*[17] to joy: I *forgive*[18] those who *have met danger,*[19] *to rejoice in having escaped from it;*[20] but, to a prince born *with sensibility of heart,*[21] *the day*[22] *on which such a deluge of blood is spilt,*[23] and such *floods*[24] of tears *flow,*[25] cannot be a day of rejoicing. I have *more than once walked over*[26] a field of battle, and if a Nero

[13] DE LA GLOIRE;—[14] croyez-vous;—[15] soit un plaisir si doux;—[16] des milliers de;—[17] nous abandonner;—[18] pardonne à;—[19] courent les dangers;—[20] de se réjouir d'en être échappés;—[21] sénsible;—[22] le jour;—[23] où tant de flots de sang ont été versés;—[24] ruisseaux;—[25] ont coulé;—[26] parcours plus d'une fois;

had been *in my*[1] place, he would have wept. I know there are princes who *delight in*[2] war *as they do in*[3] hunting, and who expose *the lives*[4] of their *people*[5] *as they would*[6] that of their dogs; the *rage of conquest*[7] is a kind of avarice, which torments them, and which is never *satiated.*[8] The province which has been *invaded,*[9] is contiguous to another which has not yet been attacked, ambition *incites itself,*[10] new projects are formed, but, *sooner or later,*[11] *comes*[12] a reverse of fortune, which exceeds in affliction all the joy *of past victories.*[13] Let us suppose, *however,*[14] that every thing *succeeds;*[15] the conqueror, like another Alexander, *pushes on to the limits*[16] of the world, and, like him, returns *fatigued with*[17] triumphs, and *a burden to himself,*[18] *not knowing what to do with*[19] *those vast tracts*[20] of land, an acre of which *would suffice to maintain him,*[21] and a few feet to bury him. I have seen in my youth the tomb of Cyrus, on which was written—"I am Cyrus, he who conquered the *Persian Empire:*[22] Friend, whoever thou art, and *wherever thy native country,*[23] envy me not *the scanty space of ground*[24] which covers my ashes!" Alas! said I, *turning aside,*[25] *it is not worth while*[26] to be a* conqueror.—MARMONTEL.

[1] à ma ;—[2] aiment ;—[3] comme ;—[4] la vie ;—[5] peuples ;—[6] comme ils feraient ;—[7] manie de conquérir ;—[8] assouvie ;—[9] envahie ;—[10] s'irrite ;—[11] tôt ou tard ;—[12] survient ;—[13] des victoires passées ; [14] même ;—[15] réussisse ;—[16] va jusqu'au bout ;—[17] fatigué de ses ; [18] à charge à lui-même ;—[19] ne sachant que faire de ;—[20] cette vaste étendue ;—[21] suffit pour le nourrir ;—[22] empire des Perses ;—[23] quelle que soit ta patrie ;—[24] ce peu de terre ;—[25] en détournant les yeux ;—[26] il ne vaut pas la peine.

ON EDUCATION.

A CRUEL war *raged*[27] for* a* long time between *Egypt*[28] and the Empire of Constantinople. At

[27] régna ;—[28] l'Egypte ;

length, *moved by*[1] the evils which discord *carries in her train*,[2] *both*[3] monarchs laid down *their*[4] arms.—To cement their union, the Sultan of Egypt gave his daughter in marriage to the son of the Emperor, and the daughter of the *Greek*[5] Prince was given to the son of the Sultan. The two sovereigns, *upon*[6] this double marriage of* their* children,* *entered into*[7] a correspondence with* each* other,* and the one *never undertook any thing*[8] without consulting the other. One day the Sultan wrote thus* to the Emperor:—"A father *can have nothing dearer to him*[9] than his children; *he should therefore do his best*[10] *to leave them*,[11] after his death, *sheltered from*[12] the wants of this world. *Impressed with*[13] this truth, I have *collected*[14] treasures for my son; why do you not follow my example, *and consider*[15] what *is to become of yours*[16] after *your decease*."[17] The Emperor replied to the Sultan:—"The *wise man*[18] puts not his trust *in wealth*[19] which prodigality may squander, and which may *be lost*[20] by unforeseen misfortunes. My son will find, after my death, more solid *gifts*.[21] I have *stored his mind with*[22] inestimable treasures which *no one*[23] *can take from him*;[24] he possesses all* those precious qualities which adorn the heart and mind." *From*[25] that *day*[26] the Sultan *endeavoured to*[27] repair his fault; and *acknowledged*[28] that a good education is the most *valuable*[29] inheritance a father can *leave*[30] his children.

[1] touchés des;—[2] entraine après elle;—[3] les deux;—[4] les;—[5] Grec;—[6] à l'occasion de;—[7] lièrent;—[8] n'entreprenait rien;—[9] ne doit rien avoir de plus cher;—[10] il doit donc faire ses efforts;—[11] pour les mettre;—[12] à l'abri de;—[13] Pénétré de;—[14] amassé;—[15] et ne considérez vous pas;—[16] votre fils doit devenir;—[17] vous;—[18] sage;—[19] dans des biens que;—[20] se perdre:[21] des biens;—[22] enrichi son âme de;—[23] personne;—[24] ne peut lui ravir;—[25] Dès;—[26] jour la;—[27] chercha à;—[28] confint;—[29] précieux;—[30] laisser à.

NESTOR LAMENTING[1] THE DEATH OF HIS SON.

WHILE *Philoctetes*[2] *was spreading*[3] slaughter and horror *around*[4] him, to repel the efforts of Adrastus, Nestor *clasped*[5] the body of his son in his arms, *rending the heavens with*[6] his cries, *and unable to bear*[7] the light. "Wretch that I am," said he, "*in being*[8] a* father, and in living so long! Ah! why, ye* cruel *Fates!*[9] why *did ye not cut*[10] the thread of my *life*[11] at the chase of the *Calydonian boar*,[12] or in my expedition to Colchos, or at the first siege of Troy? *I should then have died*[13] with glory, and without anguish; I now drag a painful, despised, impotent *old age*.[14] I live but to *suffer;*[15] *I have no sense but of sorrow*.[16] O my son! my dear *Pisistratus*,[17] when I lost thy brother *Antilochus*,[18] I had thee *to comfort me;*[19] I have thee no more; nothing will comfort me now: *all is over with me*.[20] Hope, the only *sweetener of human woes*,[21] is a blessing which *concerns me no longer*.[22] Antilochus! Pisistratus! O my dear children, *methinks I have lost you both to-day;*[23] the death of the one *again opens*[24] the wound which the other had made *in my heart;*[25] I shall behold thee no more! Who shall close my eyes? Who *collect*[26] my ashes? O, my dear Pisistratus! thou *hast died*[27] like thy brother, *like a man*[28] of courage; I, I alone cannot die.—FENELON.

[1] REGRETS DE NESTOR SUR;—[2] Philoctète;—[3] répandait;—[4] autour de;—[5] serrait;—[6] remplissant l'air de;—[7] et ne pouvant souffrir;—[8] d'être;—[9] Destinées;—[10] ne coupâtes vous pas;—[11] jours;—[12] sanglier Calydon;—[13] Je serais mort alors;—[14] vieillesse;—[15] pour souffrir;—[16] je n'ai plus de sentiment que pour la tristesse;—[17] Pisistrate;—[18] Antiloque;—[19] pour me consoler;—[20] tout 'est fini pour moi;—[21] adoucissement des peines des hommes;—[22] ne me regarde plus;—[23] je crois que c'est aujourd'hui que je vous perds tous deux;—[24] rouvre;—[25] à mon cœur;—[26] recueillera;—[27] mourras;—[28] en homme.

DESCRIPTION OF THE ASS.

THE Ass is not, *as it has been supposed,*[1] a degenerated horse: he is neither *an intruder*[2] nor a bastard; he has, like all other animals, his *distinct*[3] family, his species, and his rank; his blood is *uncontaminated,*[4] and, though his *birth*[5] be less illustrious, it is *full*[6] as honourable and as ancient as that of the horse. Why then is this animal, so sober, good, patient, and useful, so much despised? Do men contemn, even in the *brute creation,*[7] those who serve them best, and at the *least expense?*[8] *We educate the horse,*[9]—we *attend,*[10] instruct, and exercise him; while the poor ass, abandoned to the brutality of the *meanest servants,*[11] or to the malice of children, far from acquiring, cannot but lose, by his education. If he had not a great *stock*[12] of good qualities, the manner *in which he is treated*[13] *would leave him none at all:*[14] he is the sport and *the butt of rustics,*[15] who drive him before them with a stick, who beat, overload, *and work him to excess,*[16] without either* precaution *or*[17] pity.

The ass is *by his disposition*[18] as humble, as patient, and as quiet, as the horse is proud, ardent, and impetuous; he *endures*[19] with constancy, and perhaps with courage, *the punishment*[20] and blows he receives; he is temperate *both as to*[21] the quantity *and*[22] the quality of his food; *he is satisfied with*[23] the most tough and disagreeable herbs, which the horse and other animals disdain, and leave to him. He is *dainty in*[24] the choice of water; he

[1] comme on l'a supposé;—[2] intrus;—[3] propre;—[4] pur;—[5] naissance;—[6] toute;—[7] les animaux;—[8] moins de frais;—[9] On donne au cheval de l'éducation;—[10] soigne;—[11] derniers valets;—[12] fonds;—[13] dont on le traite;—[14] ne lui en laisserait aucune;—[15] le plastron des rustres;—[16] l'excèdent;—[17] et sans;—[18] de son naturel;—[19] souffre;—[20] les châtimens;—[21] dans;—[22] comme dans;—[23] il se contente de;—[24] délicat sur;

drinks of the clearest only, *and out of*[1] rivulets which *are known to him;*[2] he drinks as *sparingly*[3] as he eats, and never sinks his nose in the water, *being afraid,*[4] *it is said,*[5] of the shadow of his ears. *As no one takes*[6] the trouble of *combing him,*[7] he *often rolls*[8] on the grass, on thistles, or fern, without *caring about*[9] his load; he lies down and rolls as often *as he can,*[10] *seeming thereby*[11] *to reproach*[12] his master with the *little*[13] care he takes of him. He *turns aside to*[14] avoid the dirt, and consequently *his legs are*[15] drier and neater than those of the horse.

The ass, *when*[16] young, is gay, pretty, and even *graceful;*[17] but he soon loses those qualities, *either*[18] by age *or ill*[19] treatment, and becomes sluggish, untractable, and stubborn. He, however, attaches himself to his master, whom he scents *at a distance*[20] and *distinguishes*[21] from every other man; his eyesight is good, his *sense of smelling*[22] admirable; and in general the health of the ass is more *steady*[23] than that of the horse: like him he lives twenty-five *or thirty*[24] years.—BUFFON.

[1] et des;—[2] lui sont connus;—[3] sobrement;—[4] ayant peur;—[5] dit-on;—[6] Comme personne ne;—[7] l'étriller;—[8] se roule souvent;—[9] se soucier de;—[10] qu'il le peut;—[11] et semble par là;—[12] reprocher à;—[13] peu de;—[14] se détourne pour;—[15] il a les jambes;—[16] quand il est;—[17] a de la grâce;—[18] soit;—[19] soit par les mauvais;—[20] de loin;—[21] qu'il distingue;—[22] odorat;—[23] ferme;—[24] à trente.

PARALLEL *BETWEEN*[25] CHARLES *THE* 12TH[26] AND PETER *THE* 1ST.[27]

On the 8th[28] of July, *in*[29] the year 1709, *was fought*[30] the decisive battle of Pultowa, between the two most singular monarchs *that then existed in*[32]

[25] DE;—[26] DOUZE;—[27] PREMIER;—[28] Ce fut le huitième;—[29] de;—[30] que se donna;—[31] qui fussent alors au;

the world—Charles the 12th, illustrious by nine years of victories; Peter Alexiowitz, by nine years[7] *labours*[1] *to render his troops equal to*[2] those of Sweden: the one *glorying in*[3] giving away* states; the other *in having civilized them:*[4] Charles *delighting in*[5] *danger,*[6] and *fighting for glory alone.*[7] Alexiowitz *not shunning*[8] peril, *and fighting only*[9] for his interests: the Swedish monarch liberal *from*[10] greatness of mind; the *Muscovite*[11] never giving *without some end in view:*[12] *the former*[13] *sober and continent to the highest degree,*[14] *noble-minded,*[15] and having been cruel but once: *the latter, not freed from*[16] the defects of his education and his country, as much dreaded by his subjects as he was admired by strangers, and too much *given to those*[17] excesses which contributed to shorten his days. Charles had the title of Invincible, of* which one moment *might deprive him;*[18] the world had already *given*[19] Peter the name of Great, which a defeat could not *wrest from him*[20] because he did not owe it to his victories.—VOLTAIRE.

[1] peines;—[2] pour former des troupes égales à;—[3] glorieux de:—[4] de les avoir civilisé;—[5] aimant;—[6] dangers;—[7] ne combattant que pour la gloire;—[8] ne fuyant point;—[9] et ne faisant la guerre que;—[10] par;—[11] Moscovite;—[12] que par quelque vue;—[13] celui-là;—[14] d'une continence et d'une sobriété sans exemple;—[15] d'un naturel magnanime;—[16] celui-ci n'avait pas dépouillé;—[17] adonné à des;—[18] pouvait lui ôter;—[19] donné à;—[20] lui enlever.

INGENIOUS *METHOD*[21] *BY WHICH A CADI POINTED OUT*[22] TO A *CALIPH*[23] THE INJUSTICE *HE WAS COMMITTING.*[24]

A POOR woman of Zehra *owned*[25] a piece of ground *adjoining the*[26] gardens of the Caliph Hakham. This prince, *wishing*[27] to enlarge his palace,

[21] MANIERE;—[22] D'UN CADI POUR FAIRE SENTIR;—[23] CALIPHE;—[24] QU'IL COMMETTAIT;—[25] possédait;—[26] contigue aux;—[27] voulant;

proposed to *the woman*[1] *to sell it to him.*[2] But she refused all the offers *which were made her,*[3] and would not *part with*[4] the inheritance of her forefathers. The *surveyor*[5] of the buildings of the prince *took*[6] by force that which she would not *give up*[7] *with good will.*[8] The woman, *almost distracted,*[9] went to *Cordova*[10] *and implored*[11] the assistance of the *laws.*[12]—Bembekir was then the* cadi, or judge of that town. The case was *difficult;*[13] for, though the law was *explicit,*[14] it was not *an easy matter*[15] *to enforce it*[16] against a prince, who, *from*[17] his rank, thought himself above *the law.*[18] Bembekir, however, *mounting his ass,*[19] takes with him *a very large sack,*[20] and presents himself before Hakham, who was in a pavilion, *which he had constructed*[21] on the poor woman's ground. *The appearance*[22] of the cadi, and *particularly*[23] the sack which he had on his shoulders, astonished the prince. Bembekir, after *having prostrated himself,*[24] *asked his leave*[25] *to fill his sack with*[26] the earth on which he *stood.*[27] Hakham *consented.*[28] When the sack was full, he entreated the caliph *to help him to load his ass with it.*[29] Surprised *at such a request*[30] the caliph *told him*[31] the burden was too heavy: "Prince," replied Bembekir, with a noble *courage,*[32] "this sack contains, however, *but*[33] a small part of the earth which you have so unjustly *taken;*[34]

[1] cette femme;—[2] de la lui vendre;—[3] qu'on lui fit;—[4] se dessaisir de;—[5] intendant;—[6] s'empara de;—[7] accorder;—[8] de bonne grâce;—[9] désolée;—[10] Cordoue;—[11] implorer;—[12] justice;—[13] embarrassant;—[14] formelle;—[15] aisé;—[16] de la mettre en force;—[17] par;—[18] des lois;—[19] monte aussitôt sur son âne et;—[20] un sac d'une énorme grandeur;—[21] qu'il avait fait construire;—[22] L'arrivée;—[23] plus encore;—[24] s'être prosterné;—[25] lui demanda la permission;—[26] de remplir son sac de;—[27] était;—[28] y consentit;—[29] de lui aider à le charger sur son âne;—[30] d'une pareille demande;—[31] lui dit que;—[32] hardiesse;—[33] ne que;—[34] enlevée;

how will you be able[1] to sustain the weight *of the whole*[2] *at the day of judgment?"*[3] Hakham, *instead*[4] of being *incensed*[5] against the cadi, generously acknowledged the fault he had committed; and *returned*[6] to the woman the *land*[7] *he had taken possession of,*[8] with all the buildings *that he had constructed*[9] thereon.

[1] comment pourrez-vous ;—[2] de toute cette terre ;—[3] au jour du jugement dernier ;—[4] loin ;—[5] irrité ;—[6] rendit ;—[7] terrein ;—[8] dont il s'était emparé ;—[9] qu'il avait fait construire.

BARNEVELDT.

HOLLAND has produced few *statesmen*[10] *so wise,*[11] and so patriotic, as this great man. He was employed in various negotiations, *in which*[12] he succeeded *even beyond the*[13] hopes of his countrymen. The States of *Holland*[14] made him their Grand Pensionary; and his patriotic zeal *induced him*[15] *to limit*[16] the authority of Maurice, Prince of Orange, *which brought upon him*[17] the hatred of the partizans of that prince, who falsely accused him *of a design to*[18] deliver his country *into the hands*[19] of the Spaniards. *Being*[20] tried and found guilty, *Prince Maurice was strongly petitioned*[21] *to grant him his*[22] life; but he remained inexorable, *declaring,*[23] however, that he would grant his pardon, if the family of Barneveldt asked for* it, but *they refused*[24] *to take a step*[25] which would imply the *guilt*[26] of their venerable chief. *His head was struck off*[27] in the seventy-second year of his age, on* the 13th of May, 1619. His memory has been *revered ever*

[10] d'hommes d'état ;—[11] aussi habiles ;—[12] où ;—[13] même au delà des ;—[14] la Hollande ;—[15] l'induisit ,—[16] à limiter ;—[17] ce qui lui attira ;—[18] du dessein de ;—[19] entre les mains ;—[20] Ayant été ,—[21] on demanda avec instance au Prince Maurice ;—[22] de lui accorder la ;—[23] en déclarant ;—[24] elle refusa ;—[25] de faire une démarche ;—[26] culpabilité ,—[27] il fut décapité ;

since,[1] *as that*[2] of the purest of patriots and most respectable of men.

His sons, *William*[3] and Réné, *with a view*[4] of avenging their father's death, formed a conspiracy against the *stadtholder,*[5] which was discovered: William *fled;*[6] but Réné was taken, and condemned to death. This fatal event has immortalized the memory of his mother, who, after his condemnation, threw herself at the feet of Maurice, and *begged the life of her son.*[7] The prince expressed his surprise *that she would do that*[8] for her son, *which she*[9] had refused *to do*[10] for her husband; but she replied, with a noble indignation, "*I would not*[11] *ask pardon for*[12] my husband, because he was innocent; I ask it for my son, because he is guilty." Réné was *beheaded.*[13]

[1] honorée depuis ce tems lá;—[2] comme celle;—[3] Guillaume;—[4] dans le dessein;—[5] stadthouder;—[6] s'enfuit;—[7] le supplia de lui accorder la vie de son fils;—[8] de ce qu'elle faisait;—[9] ce qu'elle;—[10] de faire;—[11] Je n'ai pas voulu;—[12] demander le pardon de;—[13] décapité.

THE LASTING ADVANTAGES[14] OF STUDY, AND DESCRIPTION OF A VENERABLE OLD MAN.

The better[15] to bear the irksomeness of captivity and solitude, I *sought for*[16] books; for I was *overwhelmed with*[17] sorrow, *for want*[18] of some instruction *to cherish*[19] and support my mind. Happy they who despise violent pleasures, *and know how to be contented with*[20] the sweets of an innocent life! Happy they *to whom*[21] instruction is an amusement, and who *delight in storing*[22] their minds *with knowledge!*[23] *Wherever*[24] they are thrown by adverse

[14] AVANTAGES PERMANENS;—[15] Pour mieux;—[16] cherchai des;—[17] accablé de;—[18] faute;—[19] qui pût nourrir;—[20] et qui savent se contenter de;—[21] pour qui;—[22] qui se plaisent à orner;—[23] de science;—[24] En quelqu' endroit;

fortune, they always carry *their entertainment*[1] with them; and the weariness which *preys upon*[2] other men, even in the midst of their pleasures, is unknown to those who *can employ themselves in*[3] reading. Happy they who love to read; and are not, like me, deprived of reading!—Whilst these thoughts *were revolving*[4] in my mind, *I went*[5] into a gloomy forest, where I suddenly perceived an old man, who held a book in his hand.

His forehead was large,[6] bald, and a little wrinkled; a white beard *hung down to*[7] his girdle; his *stature*[8] was tall and majestic, his *complexion*[9] still fresh and *ruddy,*[10] his eyes lively and piercing, his voice was sweet, and his *words*[11] plain and *engaging.*[12] I never beheld so venerable an old man. His name was Termosiris; he was a* priest of *Apollo,*[13] whom he worshipped in a marble temple, which the kings of Egypt had *dedicated*[14] to that *deity*[15] in *the forest.*[16] The book he held, was a *collection*[17] of hymns in honour of the gods. He *accosted me*[18] *in a friendly manner,*[19] *and we discoursed together.*[20] He related things past with such *perspicuity,*[21] that they seemed present, and with such a brevity that his *accounts*[22] *were never tedious.*[23] He foresaw the future by his profound knowledge, which *gave him an insight into*[24] men, and the designs of which they *were*[25] capable. With so much wisdom, he was cheerful and complaisant; and the *sprightliest*[26] youth *is not so graceful as he was at*[27]

[1] de quoi s'entretenir;—[2] dévore;—[3] savent s'occuper de la;—[4] roulaiet;—[5] je m'enfonçai;—[6] Il avait le front grand;—[7] pendoit jusqu'à sa;—[8] taille;—[9] teint était;—[10] vermeil;—[11] paroles;—[12] aimables;—[13] Apollon;—[14] consacré;—[15] dieu;—[16] cette forêt;—[17] recueil;—[18] m'aborda;—[19] avec amitié;—[20] et nous nous mîmes à discourir ensemble;—[21] justesse;—[22] histoires;—[23] ne lassaient jamais;—[24] lui faisait connaître les;—[25] sont;—[26] la plus enjouée;—[27] n'a point autant de grâces qu'en avait cet homme dans;

so advanced an age; *he was also fond of*[1] young *men*[2] when they were tractable, and had *a taste for*[3] virtue.—FENELON.

[1] aussi aimait il les ;—[2] gens ;—[3] le goût de la.

BATTLE OF ST. JAQUES; OR, THE *HELVETIAN THERMOPYLÆ*.[4]

A CIVIL war desolated Switzerland in the year 1444, *when the tie which held the*[5] Helvetic Confederacy together,* seemed ready *to be broken.*[6] Zurich saw under her *walls*[7] the troops of seven cantons. At this *period,*[8] a hostile army of foreigners from all countries, commanded by Louis the* Dauphin of France, appeared on the frontiers, and besieged Basil. Thus threatened, the Confederates suspended their *civil broils,*[9] and detached 1200 men, who received an* order to drive back the enemy, *and enter Basil.*[10] *They were not ignorant of*[11] the dangers to which *they were about to be*[12] exposed; but they marched with the same *alacrity*[13] *as if they were going to*[14] victory. "If we cannot break their ranks," said they, "we will give our souls to God, and our bodies to the *enemy.*"[15] *At break of day,*[16] *near the*[17] village of Prattelen, they met the Count of Donmartin with 8000 horse. Neither the courage of that chief, nor the valour of his officers, *could prevent*[18] his troops from abandoning the field of battle; they *retreated,*[19] in disorder, upon another corps of ten thousand men. A new *battle*[20] began; the courage of

[4] THERMOPYLES HELVETIQUES ;—[5] et le lien de la ;—[6] de se rompre ;—[7] remparts ;—[8] époque ;—[9] querelles intestines ;—[10] et d'entrer dans Basle ;—[11] Ils n'ignoraient point ;—[12] ils allaient être ;—[13] allégresse ;—[14] que s'ils allaient à la ;—[15] ennemis ;—[16] Au point du jour ;—[17] près du ;—[18] ne pûrent empêcher ;—[19] se retirèrent ;—[20] combat ;

the Swiss seemed *to increase*[1] with the danger: *without waiting for the*[2] orders of their chiefs, without taking a moment of rest, they attacked the enemy; who, disconcerted by this intrepidity, were *broken*[3] *wherever they*[4] resisted; *they crossed the Birs,*[5] *and only fancied themselves out of danger when they arrived*[6] in their camp, and were* under *the eye*[7] of the Dauphin.—Here would the soldier halt *who battles*[8] for a tyrant; but the Swiss, *who fights*[9] for his country, *his home*[10] and his laws, thinks that the justice of his cause *insures the event.*[11] The chiefs of these warriors *endeavoured to*[12] stop them *on the banks*[13] of the river; but they listened to neither order nor advice, and, without fearing forty thousand men *who awaited their coming on the*[14] opposite side, they compelled their officers *to place themselves*[15] at their head, *and advanced*[16] towards the bridge of St. Jaques, which* was* defended by a *battery,*[17] and eight thousand men. Neither this corps, although *continually*[18] reinforced *by fresh*[19] troops, nor the artillery which thundered upon them, and to which *they could oppose only*[20] their bodies and their lances, *compelled them to flight,*[21] *for they knew not how to fly, or even how to retreat,*[22] *except to seek for*[23] a road more easy of* access,* *to reach*[24] the enemy.

[1] s'accroître ;—[2] sans attendre les ;—[3] rompus ;—[4] par tout où ils ;—[5] ils repassèrent la Birs ;—[6] et ne se crurent en sureté qu'en arrivant ;—[7] les yeux ;—[8] qui se bat ;—[9] qui combat ;—[10] ses foyers ;—[11] est le garant de l'événement ;—[12] cherchèrent à ;—[13] sur les bords ;—[14] qui les attendaient au ;—[15] de se mettre ;—[16] et marchèrent ;—[17] batterie de canons ;—[18] toujours ;—[19] par de fraîches ;—[20] ils n'avaient à opposer que ;—[21] ne purent les faire fuir ;—[22] car ils ne connaissaient ni la fuite, ni la retraite ;—[23] si ce n'est pour chercher ;—[24] pour atteindre.

Continuation.

THEY quitted the bridge, and threw themselves into the Birs, *forded it*,[1] and, *covered with*[2] wounds, weakened by hunger and fatigue, and *drenched with*[3] water, *reached*[4] the opposite shore, which soon became *the scene*[5] of their exploits. The Dauphin, accustomed to conquer, *could hardly credit*[6] what he saw; *he caused them to be attacked*[7] on all sides, and, charged them himself at the head of a column, and after having seen some* of* his bravest officers *fall by his side*,[8] he *succeeded in*[9] dividing the Swiss into two bodies. Five hundred of these heroes *carried all*[10] before them, and threw themselves into the hospital of St. Jaques: the rest *found themselves*[11] *inclosed*[12] in a little island of the Birs, where *the enemy*[13] pierced them *from afar with*[14] their arrows, and crushed them with stones thrown from the bridge. The artillery was turned against them; *still they dearly sold*[15] their lives; *some drew*[16] the arrows from* their* wounds,* still *reeking with*[17] *their gore*,[18] and *hurled them back*[19] to the enemy: *others*,[20] seizing their battle-axes, *contended for*[21] the bodies of their *slaughtered*[22] brethren, *took them*[23] upon their shoulders, and carried them in triumph into the* interior* of* the island, *as though*[24] *they would not separate*,[25] dead or alive. The only man who *escaped the*[26] carnage was Kilchmatter, their chief, who *was found*,[27] two

[1] la passèrent ;—[2] couverts de ;—[3] trempés de ;—[4] ils atteignirent, [5] le théâtre ;—[6] pouvait à peine croire ;—[7] il les fit attaquer ;—[8] tombér à ses côtés ;—[9] réussit à ;—[10] renversèrent tout ;—[11] se trouva ;—[12] renfermé ;—[13] les ennemis ;—[14] de loin de ;—[15] cependant, ils ne cessaient de vendre chèrement ;—[16] les uns arrachaient ; [17] fumantes de ;—[18] leur sang ;—[19] les renvoyaient ;—[20] d'autres ;—[21] disputaient ;—[22] immolés ;—[23] les chargèrent ;—[24] comme si ;—[25] ils ne voulaient jamais se quitter ;—[26] échappa au ;—[27] on le trouva ;

days after the battle, with seven wounds; he still breathed, and his life was saved. He *returned to*[1] his Canton, of which he was a* long time after the* *chief*[2] magistrate.

The Dauphin, finding no more enemies on that side, *ordered his troops*[3] towards the Hospital of St. Jaques; the artillery was brought, and the walls overthrown; lighted torches were thrown on the roof, and the Swiss *soon found themselves*[4] *surrounded with*[5] flames. Heavens, *what a sight!*[6] *Let imagination paint*[7] these warriors *rushing forth from amidst the conflagration,*[8] like lions attacked in their *den,*[9] who fight not *for their lives,*[10] but for *the destruction of*[11] their enemies. The building *gave way;*[12] and it was, upon its ruins, at the moment *when*[13] the sun *shed*[14] his last ray over the scene of carnage, that fell the last of those illustrious martyrs of their country's freedom.

Thus[15] finished this memorable day, equal to that which *shone upon*[16] the exploits of Leonidas. The battles of Salamis, of Platea, of Marathon, the victories of Marius, and *many others,*[17] have their parallel in the history of Switzerland; but these Helvetians were not *Grecians;*[18] and the *Austrians,*[19] whom they conquered, were not *Persians;*[20] *this is the only*[21] reason why the exploits of these brave mountaineers are less celebrated.

Twelve men, who had been separated from their *companions in*[22] arms, at the beginning of the battle of St. Jaques, *and who, notwithstanding their ut-*

[1] retourna dans ;—[2] premier ;—[3] fit marcher ses troupes ;—[4] se virent bientôt ;—[5] environnés de ;—[6] quel spectacle ;—[7] Qu'on s'imagine ;—[8] s'élançant du milieu de l'embrasement ;—[9] repaire ; [10] pour épargner leurs vies ;—[11] immoler ;—[12] s'écroula ;—[13] où ;—[14] répandait ;—[15] C'est ainsi que ;—[16] éclaira ;—[17] tant d'autres ;—[18] des Grecs ;—[19] Autrichiens ;—[20] Perses ;—[21] voila l'unique ;—[22] compagnons de ;

most efforts,[1] could not *join*[2] their standard, *returned to*[3] their families, but were *treated as*[4] cowards, and *disgraced*[5] as *such*,[6] for having *survived*[7] their brethren. *They escaped a dishonourable death, only by*[8] abandoning their country.—CONSERVATEUR HELVETIQUE.

[1] et qui malgré leurs efforts ;—[2] rejoindre ;—[3] retournèrent dans ;—[4] traités de ;—[5] déshonorés ;—[6] tels ;—[7] survécu à ;—[8] Ils n'échappèrent à une mort honteuse qu'en.

DISCOURSE OF KING ARCHIDAMUS, IN ORDER TO DELAY THE WAR.

PEOPLE of *Lacedemon*,[9]—*I have witnessed*[10] many wars, and *that is what*[11] makes me *have some apprehensions*[12] about* *the one you*[13] are going to undertake. Without *preparation*,[14] and without resources, *you are about*[15] to attack a nation *well trained in its navy*,[16] formidable by the number of its troops and its ships, *rich in the*[17] *production*[18] of its country and the tributes of its allies. *What can inspire you*[19] with this confidence? Is it your fleet? *It will require time*[20] to repair it. Is it the state of your finances? We have *no*[21] public treasure, and the citizens are poor. Is it the hope of depriving *Athens*[22] of her allies? Most of them are islanders, and *it requires that you should be*[23] masters of the sea, to *procure*[24] their defection? Is it the project of ravaging the plains of *Attica*,[25] and of terminating this great quarrel in one campaign? What! *do you imagine*[26] that the loss of one harvest, so *easily remedied*[27] in a country where commerce is flourish-

[9] Lacédémone ;—[10] J'ai été témoin de ;—[11] c'est ce qui ;—[12] craindre ;—[13] celle ;—[14] préparatifs ;—[15] vous êtes sur le point de ,—[16] exercée dans la marine ;—[17] riche des ;—[18] productions ;—[19] Qu'est ce qui peut vous inspirer ;—[20] Il faut du tems ;—[21] pas de ;—[22] Athènes ;—[23] il faut que vous soyez ;—[24] exciter ;—[25] l'Attique ;—[26] pensez-vous ;—[27] facile à réparer ;

ing, will force the *Athenians*[1] *to sue for*[2] peace? Ah! I fear, *on the contrary*,[3] *that we shall leave*[4] this war to our children as an unfortunate *legacy*.[5] *Hostilities*[6] between *towns*[7] and individuals are of short duration; but, when *a war*[8] is kindled between two powerful states, it is as difficult *to foresee the consequences of it*,[9] as to terminate it with honour. I am not of opinion *that our allies should be left*[10] *in an oppressed state*.[11] I only say, that before *we take up*[12] arms, we *should*[13] send ambassadors to the Athenians, and *begin*[14] a negotiation: they have proposed this *method*,[15] and it would be unjust to refuse it. *Meantime*[16] we will address ourselves to the nations of Greece, and, since necessity requires it, to the Barbarians themselves, *for succour*,[17] both* in money and ships. If the Athenians refuse us *redress*,[18] *we will apply again to them*[19] when *we are prepared*,[20] and we shall find them, perhaps, more *tractable*.[21] *The delay we have been reproached with*[22] has always *been*[23] our safety; neither blame nor praise *has ever carried us to*[24] *hazardous*[25] enterprises. We are not eloquent enough *to humble, by orations*,[26] the power of our enemies, but we know that, in order to vanquish them, *we must judge of*[27] their conduct by *our own*;[28] *be prepared*[29] against their prudent measures, as well as against their valour; and *depend*[30] less upon their faults than upon the wisdom of our precautions. We think

[1] Athéniens ;—[2] à vous demander ;—[3] plutôt ;—[4] que nous ne laissions ;—[5] héritage ;—[6] Les hostilités ;—[7] les villes ;—[8] la guerre [9] d'en prévoir les suites ;—[10] de laisser nos alliés ;—[11] dans l'oppression ;—[12] de prendre ;—[13] devons ;—[14] entamer ;—[15] voie ;—[16] Dans l'intervalle ;—[17] pour avoir des secours ;—[18] de nous rendre justice ; [19] nous nous addresserons de nouveau à eux ;—[20] nos préparatifs seront faits ;—[21] dociles ;—[22] La lenteur qu'on nous reproche ;— [23] fait ;—[24] ne nous ont jamais portés à ;—[25] téméraires ;—[26] pour rabaisser par des discours ;—[27] il faut juger de ;—[28] la nôtre ;— [29] prémunir ;—[30] compter ;

that all men *resemble each other;*[1] but, in critical occasions, the most formidable are those who conduct themselves with most prudence and wisdom. Let us follow the maxims we have received from our fathers, by which we have preserved *the State,*[2] and deliberate *cautiously;*[3] *let not a moment decide the fate of*[4] your *property,*[5] your glory, the blood of so many citizens, and the destiny of so many nations. Do not declare war, but prepare yourselves as *though*[6] you did not expect the success of your negotiations: these measures are the most *useful for*[7] your country, and the most proper to intimidate the Athenians.—ABBE BARTHELEMI.

[1] se resemblent;—[2] cet État;—[3] lentément;—[4] qu'un instant ne décide pas du sort de;—[5] biens;—[6] si;—[7] utiles à.

DESCRIPTION OF A COMBAT.

WHEN the two armies *beheld*[8] their chiefs *closely engaged,*[9] all the other combatants *silently*[10] laid down their arms *to gaze upon them;*[11] and, from this single* combat, *they expected*[12] the issue of the war. Their swords, bright as the *flashes*[13] *which precede thunderbolts,*[14] frequently cross each other, *and deal their fruitless blows*[15] upon their *burnished armour.*[16] The two combatants stretch themselves out, *curl themselves up,*[17] stoop down, *rise again in an instant,*[18] and at length *grapple with each other.*[19] The ivy growing at the foot of an elm, does not more closely embrace the hard and knotty trunk, *with its entwining arms,*[20] than these two warriors *grasp at each other.*[21] *Adrastus,*[22] *in the prime*[23] of

[8] virent;—[9] combattre de près;—[10] en silence;—[11] pour les regarder attentivement;—[12] on attendit;—[13] éclairs;—[14] d'où partent les foudres;—[15] et portent des coups inutiles;—[16] armes polies;—[17] se replient;—[18] se relèvent tout-à-coup;—[19] se saisissent;—[20] par ses rameaux entrelacés;—[21] ne se serrent l'un l'autre;—[22] Adraste;
[23] à la force;

his age, had lost nothing of his strength; Telemachus, much younger, had not yet acquired* the whole of his; Adrastus makes several efforts *to throw down*[1] his antagonist by surprise, and at last *he endeavours to seize*[2] the sword of the young Greek, but in vain; for, *the moment he attempts it,*[3] Telemachus *lifts him from the ground,*[4] and throws him on the sand. *And now this wretch,*[5] who had always despised the gods, *betrayed an unmanly apprehension of death;*[6] *he is ashamed to*[7] ask *his life,*[8] and yet* *cannot help*[9] *manifesting his desire of it;*[10] he endeavours *to move*[11] Telemachus's compassion. "Son of Ulysses," said he, "I at length acknowledge the justice of the gods; they punish me *as I have deserved;*[12] *distress*[13] alone opens men's eyes, and shows them the truth. I see it, that it condemns me; but *let an*[14] unfortunate prince *put you in mind*[15] of your father who *wanders*[16] far from Ithaca, *and move your pity.*"[17]—FENELON.

[1] pour renverser ;—[2] il tâche de saisir ;—[3] dans le moment qu'il la cherche ;—[4] l'enlève de terre ;—[5] Alors cet impie ;—[6] montre une lâche crainte de la mort ;—[7] il a honte de ;—[8] la vie ;—[9] ne peut s'empêcher de ;—[10] témaigner qu'il la desire ;—[11] d'émouvoir ; [12] comme je l'ai mérité ;—[13] le malheur ;—[14] qu'un ;—[15] vous fasse souvenir ;—[16] erre ;—[17] qu'il touche votre cœur.

RODOLPHUS OF *HAPSBURGH*,[18] EMPEROR OF GERMANY.

THIS prince was tall and well-made, *his shoulders were*[19] square and broad, *his head*[20] small, with* *light hair,*[21] *his features*[22] very handsome, *his*[23] eyes lively and penetrating, his nose long and aquiline, and *his constitution robust.*[24] He *possessed*[25] in all

[18] Habsbourg ;—[19] il avait les épaules ;—[20] la tête ;—[21] les cheveux clairs ;—[22] les traits du visage ;—[23] les ;—[24] sa complexion était robuste ;—[25] avait ;

his manners an air of greatness and majesty *which procured him the respect*[1] of the court, *even when he appeared there only*[2] as a* simple nobleman. He was always very *plain*[3] in his *dress*,[4] temperate, liberal, *adored by*[5] his vassals, and perhaps the only *nobleman*[6] in Germany who had true friends *at*[7] a time *when*[8] connexions *were formed only through*[9] interest or faction. To prudence, he joined *great*[10] intrepidity. He was humane in a cruel *age*,[11] and as virtuous as *a man*[12] can *be*[13] with *great*[14] political ambition. He knew how* to moderate his passions, and to return into the *right path*,[15] *after having deviated from it;*[16] and in war, *as well as*[17] in peace, nothing *escaped*,[18] his foresight. He studied *mankind*,[19] and learned *to make use of men*[20] without *being led by*[21] them. His principles of justice and honour *prevented him*[22] from *countenancing*[23] disorder, which, however, he *pretended to be ignorant of*, *for*[24] some time, in order to procure the settlement of his family: he *succeeded*,[25] and *laid the foundation*[26] of *that*[27] greatness *to which*[28] his family *subsequently attained*.[29] *He is reproached with having appropriated to himself*[30] the large sums of money which he drew from Italy, instead of applying them to the *necessities*[31] of the state; but *no sooner was he*[32] firmly seated on the throne, than he governed his people with as much wisdom as justice.—Le Pere Barre.

[1] qui le faisait respecter ;—[2] lors même qu'il n'y paraissait que ;—[3] simple ;—[4] habits ;—[5] adoré de ;—[6] seigneur ;—[7] dans ;—[8] où ;—[9] ne se formaient que par ;—[10] une grande ;—[11] siècle ;—[12] on ;—[13] l'être ;—[14] beaucoup de ,—[15] bon chemin ;—[16] après s'en être écarté ;—[17] et ;—[18] échappait à ;—[19] les hommes ;—[20] à s'en servir ;—[21] sans se livrer à ;—[22] l'empéchaient ;—[23] favoriser ;—[24] qu'il parût ignorer pendant ;—[25] y réussit ;—[26] posa les fondemens ;—[27] la ;—[28] où ;—[29] s'éleva dans la suite ;—[30] On lui reproche de s'être approprié ;—[31] besoins ;—[32] il ne fut pas plutôt.

SHAKSPEARE.

SHAKSPEARE *was the man*[1] who, of all modern and perhaps ancient poets, had *the most comprehensive soul.*[2] All the images of nature *were present to him,*[3] and he *drew them not*[4] laboriously: but, luckily, *you more than see*[5] what he describes; you feel it too.* Those who accuse him *of wanting learning,*[6] *give him the greater commendation;*[7] he was naturally learned; he needed not books *to read*[8] nature; he looked inwards, and found her there. I cannot say *he is*[9] *every where alike;*[10] *were he so,*[11] I should do him injury *to compare him,*[12] *even with the*[13] greatest of mankind. He is sometimes *flat*[14] and insipid; but he is always *great when some great*[15] occasion *is presented to him;*[16] *no man*[17] can say, *he ever had*[18] a subject fit for his genius, *and did not then raise himself*[19] above all other poets.—DRYDEN.

[1] fut celui ;—[2] le génie le plus vaste ;—[3] lui étaient sans cesse présentes ;—[4] ne les peignaient pas ;—[5] vous faites plus que de voir ;—[6] d'avoir manque d'érudition ;—[7] font son plus grand éloge ; [8] pour lire dans ;—[9] qu'il soit ;—[0] toujours le même ;—[11] si cela était ;—[12] de le comparer ;—[13] même au ;—[14] maussade ;—[15] sublime quand une grande ;—[16] se presente à lui ;—[17] personne ne ;—[18] qu'il ait jamais traité ;—[19] où il ne se soit pas élevé.

FREDERIC V. KING OF *DENMARK.*[20]

FREDERICK V. son of Christiern VI. *succeeded*[21] his father in 1746, *of whom he pursued*[22] the wise system. He maintained peace in his dominions, and *promoted*[23] commerce and manufactures, and by this conduct augmented *the wealth*[24] of his people and his own revenues ; he likewise encouraged agriculture, *the working of mines,*[25] and *laid out new*

[20] DANNEMARK ;—[21] succéda à ;—[22] dont il poursuivit ;—[23] encouragea ;—[24] les richesses ;—[25] l'exploitation des mines ;

roads;[1] *nor was he less*[2] attentive *to promote*[3] the arts and sciences.

A prudent economy, a constant application to the duties of his State, and a beneficent character, marked his reign, and distinguished him as one of the wisest and most patriotic monarchs of his age. He quitted this life with the pleasing reflection, that he had *never injured any one,*[4] *nor caused a single drop of blood to be shed.*[5]

[1] il fit faire de nouvelles routes ;—[2] il ne fut pas moins ;— a avancer ;—[4] jamais fait injure à personne ;—[5] et qu'il n'avait pas fait verser une seule goutte de sang.

CONTRAST BETWEEN[6] RELIGION AND PHILOSOPHY.

I CONFESS the majesty of the *Scriptures*[7] *strikes me with admiration:*[8] the sanctity of the Gospel speaks to my heart. *Peruse the works*[9] of philosophers; with all their pomp of* diction,* *how insignificant are they when contrasted with the Scriptures!*[10] *Can a book*[11] so sublime, *and yet so simply written,*[12] be the work of *man?*[13] *Is it possible that he whose history it relates, be*[14] himself but a man? Is that the tone of an enthusiast, or of an ambitious sectary? What mildness, what purity in his *manners!*[15] What a *winning*[16] grace in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind,—what subtlety—and what correctness in his answers! What *command*[17] over his passions! Where is the man, where is the sage, who *can*[18] act, suffer, and die, without weakness and without os-

[6] CONTRASTE DE LA ;—[7] Ecritures ;—[8] m'etonne ;—[9] Voyez les livres ;—[10] qu'ils sont petits près de celui là ;—[11] se peut il qu'un livre à la fois ;—[12] et si simple ;—[13] des hommes ;—[14] Se peut il que celui dont il fait l'histoire ne soit ;—[15] mœurs ;—[16] touchante ;—[17] empire ;—[18] sait ;

tentation? When Plato *describes*[1] his imaginary *perfect man*,[2] *loaded with*[3] all the *shame*[4] of guilt, *yet deserving*[5] *every reward*[6] of virtue, he depicts, *in each feature*,[7] Jesus Christ himself:* the resemblance is so striking, that all the fathers of the church have felt it, *and no one can mistake it.*[8]

What prejudice, what blindness, *must it be*[9] to compare the son of *Sophronicus*[10] to the son of Mary! *How great the disproportion between them!*[11] Socrates dying without pain, without ignominy, easily supported *his character to the last;*[12] and, if *his death*[13] had not *done honour to*[14] his life, *it would be doubtful*[15] whether Socrates, with all his wisdom, were any thing more than a sophist. He invented, it is said, the system of morality; others before him had put it in practice; he had but to say what they had done; *he only reduced their examples to precepts.*[16]

[1] peint ;—[2] juste ;—[3] couvert de ;—[4] opprobre ;—[5] et digne de ;—[6] tous les prix ;—[7] trait pour trait ;—[8] et personne ne peut s'y méprendre ;—[9] ne faut-il point avoir ;—[10] Sophronique ;—[11] Quelle distance de l'un à l'autre ;—[12] jusqu'au bout son personnage ;—[13] cette mort ;—[14] honoré ;—[15] on douterait ;—[16] il ne fit que mettre en leçons leurs exemples.

Continuation.

Aristides had been just, before Socrates had defined justice; Leonidas *died*[17] for his country,[18] before Socrates had made it* a duty to love our *country;*[19] the Spartans were *temperate*,[20] before Socrates had praised sobriety; before he had defined virtue, Sparta abounded in virtuous men. But *where did Jesus find*[21] among his countrymen that pure and sublime morality, of which he alone *gave*[22] the precepts and examples. From the *midst*[23]

[17] était mort ;—[18] pays ;—[19] patrie :—[20] sobres ;—[21] où Jésus avait il pris ;—[22] a donné ;—[23] sein ;

of fanaticism, the voice of the most profound wisdom *was heard*,[1] and the simplicity of the most heroic virtues *exalted*[2] the vilest of all nations.

The death of Socrates, calmly *moralizing*[3] with his friends, is the sweetest that can be *wished for*:[4] that of Jesus expiring in the midst* of* torments, *abused*,[5] *reviled*,[6] *cursed by*[7] *a whole nation*,[7] is the most horrible *we can*[9] dread. Socrates *takes*[10] the poisoned cup, and* *blesses*[11] him who, *in tears, presents it to him*:[12] Jesus, *suffering in the midst of excruciating torments*,[13] prays for his *merciless executioners*.[14] Yes! if the life and death of Socrates are those* of a sage, the life and death of Jesus are those* of a God!

Shall we say that the History of the Gospel *is invented*[15] at pleasure? No! it is not thus *that man*[16] invents; and the facts *related*[17] of Socrates, *which no one doubts*,[18] are less authenticated than those of Jesus Christ: at most, *it is but shifting*[19] the difficulty, without destroying it. It would be more inconceivable that *a number of*[20] men *should have*[21] *written*[22] *such a*[23] book, *than that one only should have furnished the subject of it*.[24] *The Jewish authors never could have hit upon such a diction*,[25] *such morality*:[26] and the Gospel *possesses marks*[27] of truth so great, so striking, so perfectly inimitable, that the inventor would be more surprising than the hero of* it.*—J. J. Rousseau's Emile.

[1] se fit entendre ;—[2] honora ;—[3] philosophant ;—[4] désirer ;—[5] injurié ;—[6] raillé ;—[7] maudit de ;—[8] tout un peuple ;—[9] on puisse ;—[10] prenant ;—[11] bénit ;—[12] la lui présente et qui pleure ;—[13] au milieu d'un supplice affreux ;—[14] bourreaux acharnés ;—[15] soit inventée ;—[16] qu'on ;—[17] qu'on rapporte ;—[18] dont personne ne doute ;—[19] c'est reculer ;—[20] plusieurs ;—[21] eussent ;—[22] fabriqué ;—[23] ce ;—[24] qu'il ne l'est qu'un seul en ait fourni le sujet ;—[25] Jamais des auteurs Juifs n'eussent trouvé ni ce ton ;—[26] ni cette morale ;—[27] à des caractères.

SECTION II.

(The Infinitives of Verbs are to be altered into their proper Moods and Tenses, &c.)

SHORTNESS[1] OF LIFE—DUTIES OF KINGS.

"I AM Arcesius, the father of *Laertes*,"[2] said the old man; "I had finished *my course*[3] before my grandson, Ulysses, departed for the siege of Troy. Thou wert then but an *infant in*[4] thy nurse's arms, but I conceived great hopes of thee, and they have not deceived me, since I see that thou art descended into Pluto's kingdom *in search of*[5] thy father, and that the gods *support thee*[6] in this enterprize. Oh! my happy child! the gods love thee, and *are preparing a glory for thee*,[7] which will equal that of thy father, *and happy I*[8] to see thee again! Cease *to search for*[9] Ulysses here; he is still alive, and is reserved *to be the restorer of*[10] our house in the island of *Ithaca*.[11] Laertes himself, though *bowing under a*[12] weight of years, *still enjoys*[13] the light, and waits *for his son's coming to close*[14] his eyes. Thus mortals pass away* like flowers which *bloom in*[15] the morning, and wither and are trodden under

[1] RAPIDITE ;—[2] Laërte ;—[3] mes jours ;—[4] enfant entre ;—[5] pour chercher ;—[6] te soutenir ;—[7] te préparer une gloire ;—[8] heureux moi-même de ;—[9] de chercher ;—[10] pour relever ;—[11] Ithaque ;—[12] courbé sous le ;—[13] jouir encore de ;—[14] que son fils vienne lui fermer les ;—[15] s'épanouir ;

foot in the evening. The generations of men *roll away*[1] like the waves of a rapid river: *nothing can*[2] stop the tide* of* time, which draws after it every thing that seems the most immoveable. Thou thyself, O my son, my dear son,—thou who now enjoyest *such a sprightly pleasureable youth*,[3]—remember that this gay season is but a flower that withers almost as soon as it is blown. *Thou wilt perceive thyself insensibly alter*:[4] the smiling graces, the sweet pleasures which *attend thee*[5]—strength, health, joy, will vanish like a pleasing dream; *nothing but a regretful remembrance will be left thee.*[6] Languid old age, that *enemy to*[7] pleasure, will come and* *wrinkle thy brows*,[8] bow down thy body, weaken thy limbs, dry up the source of joy in thy heart, *and make thee loathe the*[9] present, fill thee with apprehensions *of the future*,[10] *and make thee*[11] insensible *of all things*[12] but pain.

[1] s'écouler ;—[2] rien ne ;—[3] d'une jeunesse si vive et si féconde en plaisirs ;—[4] Tu te voir changé insensiblement ;—[5] t'accompagnent ;—[6] il ne te rester qu'un triste souvenir ;—[7] ennemie du ;—[8] rider ton front ;—[9] te dégouter du ;—[10] pour l'avenir ;—[11] et te rendre ;—[12] à tout.

Continuation.

"THAT time appears to* thee *at a distance*:[13] alas! thou deceivest thyself, my son; it comes *apace*,[14] *nay*,[15] it is already near. What advances with *such a*[16] rapidity, is not far from thee; and *the present fleeting moment*[17] is already *at a distance*,[18] since it ceases to be, *the moment*[19] we speak, and can *approach us*[20] no more. *Never, therefore*,[21] my son, *rely*[22] on the present, but support thyself in

[13] éloigné ;—[14] rapidement ;—[15] que dis je ;—[16] tant de ;—[17] le moment présent qui s'enfuit ;—[18] loin ;—[19] dans le moment que ;—[20] s'approcher de nous ;—[21] Ne compter donc jamais ;

the rugged and thorny path of virtue, by the sight of the future. Prepare thyself, by the purity of thy manners and the love of justice, a *mansion*[1] in this blissful abode of peace.

"Thou shalt quickly see thy father; he will resume his authority in Ithaca; thou *wert born*[2] *to reign*[3] after him; but, alas! my son, how *deceitful is a crown!*[4] Viewed *at a distance*,[5] nothing* is seen but grandeur, lustre, and pleasure; *but when near*[6] it is *beset with*[7] thorns. A *private person*[8] may, without reproach, lead a life of obscurity; but a king cannot, without dishonouring himself, prefer a life of* *pleasure*[9] and indolence, to the painful duties of government. He owes himself to his subjects; *he is never permitted*[10] to be his own master: and his least *oversights*[11] are of the greatest consequence, because they *make*[12] his people wretched, and that sometimes *for ages*.[13] He ought *to curb*[14] the audacity of the wicked, to support innocence, *to suppress*[15] calumny. It is not enough for him not to do any evil, he must do all the possible good of which the state *stands in need*.[16] Nay, it is not enough that he does good himself, he must *likewise*[17] prevent all the evils which others would do, *were they not restrained*.[18] *Be apprehensive*,[19] therefore, my son,—be apprehensive of so dangerous a situation; *arm thyself with*[20] resolution against thyself, against thy passions, and against flatterers."—FENELON.

[1] place ;—[2] es né ;—[3] pour régner ;—[4] la royauté être trompeuse ;—[5] de loin ;—[6] mais de près ;—[7] parsemée de ;—[8] particulier ;—[9] douce ;—[10] il ne lui êst jarmais permis de ;—[11] fautes ;—[12] rendre ;—[13] pendant des siècles ;—[14] réprimer ;—[15] arrêter ;—[16] a besoin ;—[17] aussi ;—[18] s'ils n'être retenus ;—[19] Crains ;—[20] armer toi de.

AMADEUS[1] V. COUNT OF SAVOY.

AMADEUS succeeded to the sovereignty in 1285. Although a* prince *of such*[2] small States, he acquired the surname of Great, by his wisdom, and by *his success.*[3] He gained, by his conduct, the esteem and friendship of all the principal *powers*[4] of Europe, who constituted him the arbiter of their differences; and *acquired*[5] great renown *from the defence*[6] of the Isle of Rhodes against the Turks. *It was*[7] in memory of this signal service that he took, for his *arms,*[8] a *Maltese cross,*[9] with the letters F. E. R. T., which signify—*Fortitudo ejus Rhodum tenuit,*—[6] His valour *kept*[10] Rhodes.'

[1] AMEDÉE ;—[2] de si ;—[3] ses succès ;—[4] puissances ;—[5] il s'acquèrir ; [6] par la défense ;—[7] Ce être ;—[8] armoiries ;—[9] croix de Malte ;—[10] sauver.

QUALIFICATIONS NECESSARY FOR[11] A POET.

Now resolved to[12] be a* poet, *my sphere*[13] of attention *was suddenly magnified;*[14] *no*[15] kind of knowledge *was to be overlooked.*[16] I *ranged*[17] mountains and deserts *for images*[18] and *resemblances,*[19] *and pictured upon*[20] my mind every tree of the forest and flower of the valley. I observed, with equal care, the crags of the rock, and the *pinnacles*[21] of the palace. Sometimes *I wandered along the mazes of the*[22] rivulet, and sometimes *watched*[23] the changes of the summer clouds. *Nothing can be*[24] useless to a poet. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination: *he*

[11] QUALITÉS NECESSAIRES A ;—[12] Ayant résolu de ;—[13] la sphère de mon ;—[14] s'êtendit tout à coup ;—[15] aucune ;—[16] ne devait être négligée ;—[17] parcourir ;—[18] pour y trouver des images ;—[19] comparaisons ;—[20] et je graver dans ;—[21] le faîte ;—[22] je suivre les détours d'un ;—[23] épier ;—[24] Rien n'est ;

must be conversant with[1] all that is *awfully vast*[2] or *elegantly little.*[3] The plants of the gardens, the animals of the woods, the minerals of the earth, and the meteors of the sky, must all concur *to store his mind with*[4] an inexhaustible variety of objects; for every idea is useful for *the enforcement or decoration of moral*[5] or religious *truth;*[6] and he who has most knowledge, will have *most power*[7] of diversifying his *scenes,*[8] and of *gratifying his*[9] reader *with remote allusions*[10] and unexpected instruction.

But the knowledge of Nature is only half *what*[11] a poet ought to know; *he must be acquainted with*[12] the happiness and misery of every condition of* life;* he must observe the power of all the passions in all their combinations, *and trace*[13] the changes of the human mind as* they* are modified by *various*[14] institutions and accidental *influences*[15] of climate or custom, *from the sprightliness*[16] of infancy to the *despondence*[17] of decrepitude. He must *divest himself*[18] of the prejudices of his *age*[19] or country; he must consider *right and wrong,*[20] in their abstract and invariable state: he must *rise to*[21] general and transcendant truths, *which will always be the same.*[22]

His labour is not yet at an end: he must know many languages and many sciences; *and that his*[23] style may be worthy of his thoughts, he must, *by incessant practice,*[24] *familiarize to himself*[25] every delicacy of speech and grace of harmony.—JOHNSON.

[1] il faut qu'il ait une connaissance intime de ;—[2] majestueux et grand ;—[3] petit mais élégant ;—[4] à enrichir son esprit de ;—[5] inculquer ou orner les mœurs ;—[6] les vérités ;—[7] le plus de moyens ;—[8] tableaux ;—[9] plaire au ;—[10] par des allusions ;—[11] de ce que ;—[12] il faut qu'il connaître ;—[13] et qu'il suivre ;—[14] diverses ;—[15] l'influence ;—[16] depuis la vivacité ;—[17] l'abbatement ;—[18] se dépouiller ;—[19] siècle ;—[20] le bien et le mal ;—[21] s'élèver à ;—[22] que rien n'altère jamais ;—[23] et pour que son ;—[24] en s'exercer sans cesse ;—[25] qu'il se familiariser avec.

CHARLES XII., KING OF *SWEDEN*.[1]

CHARLES the Twelfth was, perhaps, the most extraordinary man *that ever*[2] existed. All the great qualities of his *ancestors*[3] were *united*[4] in him, and his only *fault*[5] *was that of having carried them*[6] *beyond*[7] their proper* bounds. At *seven years of age*[8] he *could manage*[9] a horse. Violent *exercise*,[10] *in which he found delight*,[11] and which *displayed*[12] his warlike inclinations, gave him, *at an early age*,[13] a vigorous constitution.

In his youth he was *insupportably obstinate*;[14] and the only *way*[15] *to make him yield*[16] was to speak to him of honour: with the word *Glory*,[17] *they*[18] obtained every thing from him. He detested Latin; but, when he *heard*[19] that the kings of *Poland*[20] and *Denmark*[21] understood it, he learnt it *immediately*,[22] and *remembered enough*[23] of it to speak it all the rest of his life. *They used*[24] the same method, to make him learn French.

He died at thirty-six years *of age*,[25] after having experienced the greatest favours of fortune, and *the roughest strokes*[26] of adversity,—without having been *enervated*[27] by *the former*,[28] *or staggered*[29] by *the latter*.[30] *He was*,[31] perhaps, the only man, and certainly* till then *the only king*,[32] who *has*[33] lived without *some foible*.[34] He carried all the virtues *of a hero*[35] to *that*[36] excess where

[1] SUÉDE ;—[2] qui ait jamais ;—[3] ayeux ;—[4] réunies ;—[5] défaut ;—[6] est de les avoir portées ;—[7] au-delà de ;—[8] l'age de sept ans ;—[9] savait manier ;—[10] les exercices ;—[11] où il se plaire ;—[12] découvrir ;—[13] de bonne heure ;—[14] d'une opiniâtreté insupportable ;—[15] moyen ;—[16] de le plier ;—[17] de Gloire ;—[18] on ;—[19] sut ;—[20] Pologne ;—[21] Danemarc ;—[22] bien vite ;—[23] se ressouvenir assez ;—[24] On employer ;—[25] l'âge de ;—[26] les coups les plus cruels ;—[27] amollir ;—[28] l'une ;—[29] ni ébranler ;—[30] l'autre ;—[31] C'est ;—[32] le seul de tous les rois ;—[33] ait ;—[34] faiblesses ;—[35] des héros ;—[36] un ;

they are as dangerous as *their*[1] opposite vices. His firmness became obstinacy, and *caused*[2] his misfortunes in the *Ukraine*,[3] and *kept him five*[4] years in Turkey. His liberality, degenerating into profusion, *ruined*[5] Sweden: his courage, *carried to*[6] temerity, was the cause of his death: his justice became sometimes cruelty: and, in the last years of his life, the *maintenance*[7] of his authority *nearly approached*[8] tyranny. His great qualities, *one only of which*[9] *would have immortalized*[10] another king, ruined his country. He never attacked any one: but he was not so prudent *as he was implacable*[11] in his revenge. *He was*[12] the first who *had*[13] the ambition to be a* conqueror, without *desiring*[14] to aggrandize his *dominions*.[15] He *wished*[16] to conquer kingdoms, *that he might give them away*.[17] His passion for glory, for war, and for revenge, *prevented him*[18] from being a* good politician. *Before*[19] a battle, and after a victory, *he was all*[20] modesty; *after a*[21] defeat, *all firmness*:[22] *unfeeling*[23] for others as for himself, he *reckoned as*[24] nothing his life and *those*[25] of his subjects. He was *more an original than*[26] a* great man: *he is to be admired, rather than imitated*.[27] His life ought *to teach*[28] kings, *that*[29] a peaceful government *is far preferable to so much*[30] glory.—VOLTAIRE'S HISTORY OF CHARLES XIITH.

[1] les ;—[2] faire ;—[3] l'Ukraine ;—[4] le retenir pendant cinq ;—[5] ruiner ; [6] poussé jusqu'à ;—[7] maintien ;—[8] approcher de ;—[9] dont une seule ;—[10] eut pu immortalizer ;—[11] qu'implacable ;—[12] Il a été ;—[13] ait eu ;—[14] avoir l'envie ;—[15] états ;—[16] désirer de ;—[17] pour les donner ;—[18] l'empêcher ;—[19] Avant la ;—[20] il n'avait que de ;—[21] après la ;—[22] que de la fermeté ;—[23] dur ;—[24] compter pour ;—[25] celle ;—[26] homme unique plutôt que ;—[27] admirable putôt qu'à imiter ;—[28] apprendre aux ;—[29] combien ;—[30] est au dessus de tant de.

AMPHITRITE AND HER *TRAIN*.[1]

SEVERAL dolphins appeared, *whose*[2] scales *seemed*[3] gold and azure; they *swelled*[4] the waves, and made them foam *with their sporting;*[5] after them came tritons, *blowing their curved shells:*[6] they surrounded Amphitrite's chariot, drawn by sea-horses that* were* whiter than snow, and* which *ploughed the briny waves,*[7] and* left a deep furrow behind them in the sea; their eyes *flamed,*[8] and foam issued from their mouths. The goddess's car was a *shell*[9] of marvellous form; it was of a more *shining*[10] white than ivory; its wheels were of gold, and it seemed *to skim the*[11] surface of the peaceful waters. Nymphs, *crowned with*[12] flowers, *whose lovely tresses flowed*[13] over their shoulders and *waved with*[14] the winds, swam in *shoals*[15] behind the car. The goddess *had, in one hand,*[16] a sceptre of gold, *to command the*[17] waves; *and, with the other, held*[18] on her knees the little god Palemon, her son, who hung at her *breast.*[19] Her countenance was serene and mild, but an air of majesty *repressed every seditious wind*[20] and *lowering*[21] tempest. Tritons guided the steeds, and held the golden reins. A large purple sail waved in the air above the car, *and was gently swelled*[22] by a multitude of little zephyrs, who strove *to blow it forward with*[23] their breath. In the midst of the *air,*[24] *Æolus*[25] appeared *busy,*[26] restless, and vehe-

[1] CORTÈGE;—[2] dont les;—[3] paraître de;—[4] soulever;—[5] par leurs jeux;—[6] sonner de la trompette avec leurs conques recourbées;—[7] fendant l'onde salée;—[8] étaient enflammés;—[9] conque;—[10] éclatante;—[11] voler sur la;—[12] couronnées de;—[13] et dont les beaux cheveux pendre;—[14] ondoyer au gré de;—[15] groupes;—[16] tenir d'un main;—[17] pour commander aux;—[18] de l'autre elle porter;—[19] mamelle;—[20] faire taire les vents séditieux;—[21] noires;—[22] elle être à demi enflée;—[23] de la pousser par;—[24] airs;—[25] Eole;—[26] empressé;

ment: his wrinkled face and *sour looks*,[1] his threatening voice, his *long bushy eye-brows*,[2] his eyes full *of gloomy fire and severity*,[3] *silenced*[4] the fierce north winds, and drove back every cloud. Immense whales, and all the monsters *of the deep*,[5] *issued in*[6] haste from their profound grottos to view the goddess.—FENELON.

[1] chagrin ;—[2] sourcils longs et épais ;—[3] d'un feu sombre et austère ;—[4] tenaient en silence ;—[5] marins ;—[6] sortir à la.

STANISLAUS I., KING OF POLAND.

YOUNG *Stanislaus*[7] *early displayed*[8] talents and dispositions which announced a character equally amiable and estimable. His *countenance*[9] expressed courage joined with mildness, *together with*[10] that air of *openness*[11] and sincerity which is more persuasive than eloquence *itself*.[12] He was brave, and *inured to hardships*[13] and fatigue. He slept on a *straw mattrass*,[14] *required scarcely any personal services*[15] from his domestics, was temperate, economical, *adored by*[16] his vassals, and *beloved by*[17] his friends. Stanislaus appeared *in so amiable a light*[18] to Charles XIIth, King of Sweden, that he *took a*[19] resolution *to raise him*[20] to the throne of *Poland*,[21] and he was crowned in 1704.

Having been compelled *to relinquish*[22] the crown, he was put in possession of the Dutchies of Lorraine and Bar: he reigned over these small states during many years; and he rendered his subjects happy by his virtues, which acquired him the name of '*Stanislaus the Beneficent.*'

[7] Stanislas ;—[8] montrer de bonne heure ;—[9] physionomie ;—[10] et ;—[11] franchise ;—[12] même ;—[13] endurci aux travaux ;—[14] lit de paille ;—[15] n'exiger pour sa personne presqu' aucun service ;—[16] adoré de ;—[17] chéri de ;—[18] sous un jour si aimable ;—[19] prendre la ;—[20] de l'élever ;—[21] Pologne ;—[22] d'abandonner.

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SOLUTION OF THE QUESTIONS LEFT BY MINOS *IN HIS BOOK OF*[1] LAWS.

THE chief of the *elders*[2] opened the book of the Laws of Minos; it was a *large volume*,[3] *which was usually locked up*[4] in a golden box, with perfumes. All the old men kissed it with respect, for they say, *that next to*[5] the gods, from whom good laws proceed, *nothing ought to be*[6] so sacred to men as laws *designed*[7] to render them good, wise, and happy. Those who *are entrusted with*[8] the execution of the laws *for the government of the people*,[9] ought *themselves* always *to be governed by the laws*:[10] it is the law, and not the man, which ought to reign. Such was the discourse of these sages. He who *presided over*[11] them* proposed three questions, *which were to be resolved*[12] by the maxims of Minos.

The First Question was—Who is the most free, of all men? *Some*[13] answered, that it was a king *who has an absolute dominion*[14] over his subjects, and was *victorious over*[15] all his enemies. *Others maintained*,[16] that it was a rich man, who *could gratify*[17] all his desires. Others said, that it was a man who was not married, and was travelling during his whole life *through divers countries*,[18] *without ever being subject*[19] to the laws *of any*[20] nation. Others imagined, that it was a Barbarian, who, subsisting *by hunting in*[21] the midst of the woods, was independent

[1] DANS LE LIVRE DE SES ;—[2] vieillards ;—[3] grand livre ;—[4] qu'on tenir ordinairement ;—[5] qu' après ;—[6] rien ne doit être ;—[7] destinées a ;—[8] être chargés de ;—[9] pour gouverner les hommes ;—[10] se laisser gouverner par les loix eux-mêmes ;—[11] présider ;—[12] qui devoir être décidées ;—[13] Les uns ;—[14] qui avait un empire absolu ;—[15] victorieux de ;—[16] D'autres soutenir ;—[17] pouvait contenter ;—[18] en divers pays ;—[19] sans être jamais assujetti ;—[20] d'aucune ;—[21] de sa chasse à ;

of all government, *and free from every want.*[1] Others believe, that it was a man lately *made free,*[2] *because, by passing*[3] from the rigours of slavery, he enjoyed, *more than any body else,*[4] the sweets of liberty. And *lastly,*[5] others *bethought themselves to say*[6] that it was a dying man, *because death freed him*[7] from every thing, and that all mankind united had no longer any power over him.

[1] et de tout besoin ;—[2] affranchi ;—[3] parce qu'en sortant ;—[4] plus qu' aucun autre de ;—[5] enfin ;—[6] s'aviser de dire ;—[7] parce que la mort le délivrer.

Continuation.

When my turn came, *I was at no loss for an answer,*[8] because I had not forgotten what Mentor had often told me. "The most free of all men," said I, "is he who can be free even* in slavery *itself.*[9] *In what*[10] country or condition soever *a man may be,*[11] he is perfectly free, provided he fears the gods, and fears nothing but them. In a word, *the truly free man*[12] is he who, *void*[13] of all *fears*[14] and all desires, *is subject*[15] only to the gods and reason."—The elders *looked on each other*[16] with a smile, and were *surprised to*[17] see that my answer was precisely the* same* as* that of Minos.

They then proposed the Second Question, in these words:—*Who is*[18] the most unhappy, of all men? Every one said *what occurred to his*[19] mind. One said, it is a man who has neither money, nor health, nor honour. Another said, *it is one*[20] who has no friend. Others maintained, that it was a man who has ungrateful and degenerate children. There

[8] je n'eus pas de peine à répondre :—[9] même ;—[10] En quel ;—[11] qu'on soit ;—[12] l'homme vraiment libre ;—[13] dégagé ;—[14] crainte ;—[15] n'est soumettre ;—[16] s'entre-regarder [illegible] surpris de [illegible] Quel est ;—[19] ce qui lui venir à ;—[20] c'est un homme ;

came a sage of the Isle of Lesbos, who said,—the most unhappy of all men, is he who *thinks himself so;*[1] for unhappiness *arises*[2] less from what *we suffer,*[3] than from the impatience with which we *aggravate our*[4] misery.—At these words, the whole assembly *shouted,*[5] *they applauded*[6] the sage Lesbian, believing that he *would carry*[7] the prize *as to this*[8] question. But *they asked*[9] my opinion, and I answered—*according to*[10] Mentor's maxims—"The most unhappy of all men, is a king who *expects*[11] to be happy by rendering other men miserable: his blindness *doubles*[12] his unhappiness; for, not *knowing*[13] his misfortune, he cannot *cure himself of it;*[14] nay,* he *is afraid*[15] even to know it: truth cannot *pierce through*[16] the crowd of flatterers, to arrive *at him.*[17] He is tyrannised over* by his passions, he knows not his duty; he has never tasted the pleasure of *doing good,*[18] nor felt the charms of virtue; he is wretched, and *deserves to be so;*[19] his wretchedness increases daily; he runs to his *destruction,*[20] and the gods *are preparing eternal punishment for him.*"[21]—The whole assembly owned that I had *outdone*[22] the Lesbian sage, and the elders declared that I had *hit upon*[23] the true sense of Minos.

[1] croire l'être;—[2] provenir;—[3] on souffrir;—[4] augmenter son;—[5] s'écrier;—[6] on applaudir à;—[7] remporter;—[8] sur cette;—[9] on me demander;—[10] suivant les;—[11] croire;—[12] redoubler;—[13] connaître;—[14] s'en guérir;—[15] craint;—[16] percer;—[17] jusqu' à lui;—[18] faire le bien;—[19] et digne de l'être;—[20] perte;—[21] lui préparent des punitions éternelles;—[22] vaincre;—[23] rencontrer.

Continuation.—Third Question.

It was asked,[24] Which of the two is preferable—a king victorious and invincible in war?—or a king

[24] On demander;

without experience of war, *but qualified to govern*[1] his people wisely in peace?—*The majority*[2] answered, that a king who is invincible in war, *was to be preferred.*[3] *What profits it,*[4] said they, *to have*[5] a king who knows to govern well in peace, if he knows not to defend his country in time of war? his enemies will vanquish him, and reduce his people *to slavery.*[6] Others, on the contrary, maintained, that a pacific king would be better, because he would fear war, and *take care*[7] *to avoid it.*[8] Others said, that a victorious king *would labour to advance*[9] his subjects' glory, as well *as his own,*[10] and would render them masters of other nations; *whereas,*[11] a pacific king would keep them in a shameful cowardice. My opinion *was asked,*[12] and I answered thus:

"A king who *is able to govern only*[13] in peace, or only in war, and is not capable of conducting his people *in both these circumstances, is but half a king.*[14] But, if you compare a king who *understands nothing but*[15] war, to a wise king, who, without understanding war himself, is capable of *maintaining*[16] it *on occasion,*[17] by his generals, *I think him*[18] preferable to the other. A king entirely *turned*[19] to war, *would be so often making it,*[20] in order to extend his dominions and glory, that he would ruin his own* people: *what avails it to them*[21] that their prince *subdues*[22] other nations, *if they themselves are*[23] miserable under his reign? Besides, long wars always draw after them *many*[24] disorders;

[1] mais propre à gouverner;—[2] La plupart;—[3] être préférable;—[4] A quoi sert;—[5] d'avoir;—[6] en servitude;—[7] avoir soin;—[8] de l'éviter;—[9] travailler à;—[10] qu' à la sienne;—[11] au lieu que;—[12] on demander;—[13] ne savoir gouverner que;—[14] n'être qu' à demi roi;—[15] ne savoir que;—[16] la soutenir;—[17] dans l'occasion;—[18] je le trouve;—[19] porté;—[20] vouloir la faire si souvent;—[21] à quoi leur sert-il;—[22] subjuguer de;—[23] s'ils être eux-mêmes;—[24] beaucoup de;

the victors themselves *grow*[1] licentious *in these*[2] times of confusion. *Consider how dear it has cost*[3] Greece *to triumph over*[4] Troy; she was deprived of her kings *for more than*[5] ten years. *Whilst every thing is inflamed*[6] by war,—laws, agriculture, and the arts languish. Even the best princes, *while they are engaged in it,*[7] are constrained *to commit*[8] the greatest of evils, which is—*to wink at*[9] licentiousness, and *to employ wicked men.*[10] *How many profligate wretches are there*[11] *whom one would punish*[12] *in time of peace,*[13] but whose very* crimes *are even*[14] rewarded during the disorders of war! Never *had any nation*[15] a conquering monarch, without having suffered much from his ambition. A conqueror, *intoxicated with*[16] his glory, ruins his own* victorious nation *almost as much*[17] as the nations he has conquered. A king who has not the *qualifications requisite*[18] for peace, cannot make *his subjects taste*[19] the fruits of a war happily ended. He *resembles a*[20] man, who *not only can defend*[21] his own field, but is *able*[22] *to usurp*[23] his neighbour's, *although he neither can plough*[24] nor sow, in order to reap the harvest. Such a man seems born *to destroy,*[25] to ravage, to overturn the world, *and not to render*[26] a nation happy by the wisdom of his government.

[1] devenir;—[2] pendant ces;—[3] Voir combien il en a couté à;—[4] pour triompher de;—[5] pendant plus de;—[6] Lorsque tout est en feu;—[7] pendant qu'ils la soutenir;—[8] de faire;—[9] de tolérer;—[10] de se servir des méchans;—[11] Combien y avoir de scélérats;—[12] qu'on punir;—[13] pendant la paix;—[14] mêmes sont;—[15] aucun peuple n'a eu;—[16] enivré de;—[17] presqu' autant;—[18] qualités nécessaires;—[19] goûter à ses sujets;—[20] ressembler à un;—[21] non seulement sait défendre;—[22] capable;—[23] d'usurper;—[24] quoiqu' il ne savoir ni labourer;—[25] pour détruire;—[26] et non pour rendre

Continuation.

"*Let us now advert*[1] to the pacific king. He is not, *indeed, qualified to make*[2] great conquests; *that is,*[3] *he is not*[4] born *to trouble*[5] the repose of his own[*] people, *by seeking to*[6] vanquish other nations whom justice has not subjected to him; but he is really *adapted*[7] to govern in peace,—he has all the qualifications which are necessary *to secure his subjects*[8] against their enemies: for he is just, moderate, *and easy with regard to*[9] his neighbours; he never undertakes any thing against them, which may disturb the public peace, and he is *faithful to*[10] his alliances. His allies love him, do not fear him, and have an entire confidence in him. If they have a *restless,*[11] haughty, and ambitious neighbour, all the *adjacent*[12] princes, who fear *the turbulent,*[13] and have no jealousy of the peaceful king, join themselves *to the latter,*[14] in order to hinder him from being oppressed. His probity, his sincerity, his moderation, *make him*[15] the arbiter of all the neighbouring nations. Whilst the enterprising monarch is *hated by*[16] all the rest, and continually *in danger of their confederacies,*[17] the peaceful prince has the glory *to be,*[18] *as it were,*[19], the father and guardian of the others. *These are*[20] the advantages which he has *abroad;*[21] those *he enjoys at home*[22] are still more solid. Since he is qualified to govern in peace, I suppose that he governs by the wisest laws. He *suppresses pomp,*[23] *luxury,*[24]

[1] Venons maintenant;—[2] à la vérité propre à faire;—[3] c'est-à-dire; [4] qu'il n'être pas;—[5] pour troubler;—[6] en cherchant à;—[7] propre; [8] pour mettre ses sujets en sureté;—[9] et modéré à l'égard de;—[10] fidèle dans:—[11] inquiet;—[12] voisin;—[13] ce roi inquiet;—[14] à celui-ci;—[15] le rendre;—[16] haï de;—[17] exposé à leur ligues;—[18] d'être;—[19] comme;—[20] Voilà;—[21] au dehors;—[22] dont il jouir au dedans;—[23] retrancher le faste;—[24] la mollesse;

and all the arts which serve only *to cherish vice;*[1] *he makes those arts flourish*[2] which are *subservient*[3] to the real wants of life; *above all, he causes his subjects to apply themselves*[4] to agriculture, and *he thereby procures*[5] *them plenty of all necessaries.*[6] These laborious people, simple in their manners, accustomed to live *on a little,*[7] and *easily getting their livelihood*[8] by the culture of their lands, *increase daily.*[9] The people of such a kingdom are innumerable,—for* they* are* healthful, vigorous, and robust,—*who are not enervated*[10] by *pleasure,*[11] who are *inured*[12] to virtue, who are not *addicted to*[13] a soft, effeminate, and luxurious life, who despise death, *and would rather*[14] die *than lose*[15] the liberty they enjoy under a wise king who reigns only *to make reason reign.*[16] *Let a*[17] neighbouring conqueror attack this people; he will find them, perhaps, not very *expert in*[18] forming camps, *in ranging themselves*[19] in order of battle, or *in erecting machines*[20] to besiege a city, but he will find them invincible by their *numbers,*[21] by their courage, by their patience of fatigues, by their habit *of bearing*[22] poverty, by their vigour *in battle,*[23] and by a virtue which ill success itself cannot abate. Besides, if this king has not *sufficient*[24] experience *to command*[25] his armies himself, *he will cause them to be commanded*[26] by men who *are capable of it,*[27] and will know how *to make use of them,*[28] without losing his

[1] à flatter les vices ;—[2] il fait fleurir les arts ;—[3] utiles ;—[4] surtout il fait appliquer ses sujets ;—[5] par-là il leur procurer ;—[6] en abondance les choses nécessaires ;—[7] de peu ;—[8] gagner aisément sa vie ;—[9] se multiplier tous les jours ;—[10] il n'est point amolli ;—[11] plaisirs ;—[12] exercé ;—[13] attaché à ;—[14] et aimer mieux ;—[15] que de perdre;—[16] pour faire règner la raison ;—[17] Qu'un ;—[18] habile à ;—[19] à se ranger ;—[20] à dresser des machines pour ;—[21] multitude ;—[22] de souffrir ;—[23] dans les combats ;—[24] assez de ;—[25] pour commander ;—[26] il les fera commander ;—[27] en sont capables ;—[28] s'en servir ;

own* authority. *In the meanwhile,*[1] he will obtain *assistance*[2] from his allies; his subjects *will rather die*[3] *than submit*[4] to the yoke of a violent and unjust prince, and even the gods themselves will fight for him. Behold what resources he will have amidst the greatest dangers! I conclude, *therefore,*[5] that a peaceful king, who *is ignorant of*[6] war, is a very imperfect king, since he knows not *to discharge*[7] one of his greatest duties, which *consists in*[8] subduing his enemies; but I add, however, that he is infinitely superior to a conqueror, *who wants the*[9] qualities which* are* necessary in peace, and *is qualified only for*[10] war."

All the elders declared that I had spoken like Minos.—FENELON.

[1] Cependant;—[2] du secours;—[3] aimer mieux mourir;—[4] que de se soumettre;—[5] donc;—[6] ignore;—[7] remplir;—[8] consiste à;—[9] qui manquer des;—[10] qui n'est propre qu' à.

THE *SPANISH*[11] ARMADA.

THE Spanish fleet *sailed*[12] from Lisbon on the 1st of June, 1588; it *consisted of*[13] one hundred and* thirty ships, *on board*[14] of which were embarked, nineteen thousand two hundred and* ninety-five soldiers, eight thousand four hundred and* fifty *marines,*[15] two thousand and* eighty-five *galley-slaves,*[16] with two thousand six hundred and* thirty pieces of cannon. The command of *this great force*[17] was confided to the Duke of Medina Sidonia, and Don Martinez de Ricalde, an* experienced Biscayan officer. The Pope sent a consecrated banner to the Admiral, solemnly blessed the Armada, and *pronounced it*[18]—Invincible.

[11] ESPAGNOLE;—[12] fit voile;—[13] consister en;—[14] à bord;—[15] marins;—[16] galériens;—[17] ces grandes forces;—[18] la déclarer

Historians have *variously*[1] represented *the force*[2] which Elizabeth had to oppose to this formidable armament. It appears, that it consisted of a greater number of ships, but they were much inferior in *size*[3] and equipment, and *so dispersed*,[4] that the English were not *in a condition to*[5] engage the Spaniards *on equal terms*.[6] The English fleet was commanded by Lord Howard, of Effingham, who had under him Sir Francis Drake.

After encountering[7] some storms, which retarded their *passage*,[8] the Spanish fleet *entered the Channel*[9] on* the 19th of July. On* the following day, the *hostile fleets*[10] came in sight. The English admiral *had used*[11] incredible diligence *in the night*[12] to *put to*[13] sea; but the force he had collected amounted only to thirty *sail*,[14] and these consisted chiefly of the smaller vessels of the English navy. The Spanish fleet *was steering*[15] in the shape of a half-moon, and its wings *extended*[16] seven miles *asunder*.[17] The admiral *suffered them to pass*[18] without attacking them, that, by gaining the advantage of the wind, he might *engage their rear*[19] with greater probability of success, *which he performed*[20] *with equal courage and*[21] judgment, and, in this day's engagement, *threw*[22] the rear into the utmost confusion.

On* the 23d, the two fleets *fought*[23] again, and the advantage was decidedly in favour of the English. The large ships *of Spain*,[24] far from having any superiority over the small vessels of their ene-

[1] diversement ;—[2] les forces ;—[3] grandeur ;—[4] tellement dispersés ;—[5] en état de ;—[6] à force égale ;—[7] Aprés avoir essayé;—[8] trajet ;—[9] entrer dans la Manche ;—[10] flottes ennemies ;—[11] avoit fait une ;—[12] durant la nuit ;—[13] mettre en ;—[14] voiles ;—[15] faire voile ;—[16] s'étendre à ;—[17] de distance ;—[18] les laissa passer ;—[19] attaquer leur arrière garde ;—[20] ce qu'il faire ;—[21] avec autant de courage que ;—[22] il mettre ;—[23] se combattre ;—[24] Espagnols ;

mies, discharged their guns over the heads of the English, while *every bullet of their's took*[1] effect; and, the Spanish ships being full of men, the carnage was terrible.

On* the 27th, the Spanish fleet *anchored*[2] before Calais, and the naval forces of England being now collected from *all quarters*,[3] the English admiral, with about one hundred and* forty ships, harassed the enemy extremely; but, perceiving, on* the 28th, that the Spaniards had placed their ships *in such a manner*,[4] that they could not be attacked without much danger, he resolved *to practise*[5] an expedient, unknown until then, which was, *to convert*[6] some of his worst vessels into *fire-ships*;[7] he accordingly filled eight large barks *with combustible materials*,[8] and sent them at midnight into the *thickest part*[9] of the Spanish fleet; they soon began to blaze, and the Spanish ships were obliged *to separate*[10] and to seek their safety *at sea*.[11]

Things being[12] thus, the Duke of Medina Sidonia held a council of war, *wherein*,[13] after *mature*[14] deliberation, it was resolved that, *as there remained no hopes*[15] of success, it *would be*[16] more prudent *to return to*[17] Spain, with as many ships *as could be*[18] assembled together.

This resolution being* taken, the Spanish fleet *went first north-about*,[19] which *exposed them*[20] to great dangers. A detachment of the English fleet, under Lord Henry Seymour, pursued them to the coast of *Scotland*,[21] and then returned *to*

[1] chacun des leurs faire ;—[2] jeter l'ancre ;—[3] toutes parts ;—[4] de telle manière ;—[5] de mettre en usage ;—[6] de convertir ;—[7] brulots ;—[8] de matières combustibles ;—[9] gros ;—[10] de se sèparer ;—[11] en mer ;—[12] Les choses en être ;—[13] où ;—[14] mûre ;—[15] puis qu'il ne rester aucune espérance ;—[16] être ;—[17] de retourner en ;—[18] qu'on pourroit ;—[19] faire d'abord route vers le Nord ;—[20] l'exposer ;—[21] Ecosse;

Zealand,[1] to observe the motions of the Prince of *Parma*.[2]

When the Spanish fleet arrived on the coast of Scotland, and found that *care had been taken*[3] that *they should meet with*[4] *no supplies*,[5] *they bore away*[6] for the Bay of *Biscay*,[7] with the Duke of Medina Sidonia, *making in all*[8] about five-and*-twenty ships. The rest, consisting of about forty ships, under the command of the Vice-admiral, *stood*[9] for the coast of *Ireland;*[10] but, on* the 2d of September, a storm arose, *and drove most of them on shore;*[11] *upwards*[12] of thirty ships, and many *thousand*[13] men, perished on that coast. Some were forced a second time *up the*[14] Channel, and were captured by the English; *others were lost*[15] among the Western Isles, and some large ships on the coast of Argyleshire; *so that*,[16] in a very short space of time, this mighty fleet was almost totally destroyed!—BURNEY'S NAVAL HEROES.

[1] en Zélande ;—[2] Parme ;—[3] on avoir eu soin ;—[4] elle n'y recevoir ; [5] aucune assistance ;—[6] elle faire voile ;—[7] Biscaye ;—[8] être en tout ;—[9] faire route ;—[10] Irlande ;—[11] et en jeter la plus grande partie sur le rivage ;—[12] plus ;—[13] milliers ;—[14] dans la ;—[15] d'autres être naufragés ;—[16] ainsi.

ON WOMAN.[17]

THE Author of Nature *designed her to be*[18] the natural friend of man; his *comforter*[19] in misfortunes, *and the sharer of all*[20] his happiness and joy.

Women *please*[21] our eyes by *the gracefulness*[22] of their *form;*[23] and, *in a moral point of view*,[24] they possess every thing that can interest the heart of man *in every stage of his life*.[25] In our childhood, they deserve our *utmost*[26] respect as our mothers, and

[17] LA FEMME ;—[18] la désigner pour être ;—[19] consolatrice ;—[20] et pour partager son ;—[21] plaire à ;—[22] les grâces ;—[23] formes ;—[24] sous un point de vue moral ;—[25] dans tous les ages ;—[26] profond ;

gratitude as our nurses. In our youth, our love and respectful attentions; and, soon after, our lively tenderness as wives, and protection as *weaker beings.*[1] In our old age, our veneration as the mothers of our posterity; and our *regard,*[2] as our faithful companions in good and bad fortune.—BERNARDIN DE ST. PIERRE.

[1] foibles;—[2] estime.

THE WONDERS OF NATURE, OR THE *STRAWBERRY-PLANT.*[3]

ONE day *in summer,*[4] *whilst I was busy in*[5] *putting*[6] in order some observations upon the harmonies of this globe, I perceived upon a strawberry-plant, *which had been accidentally placed*[7] on my window, some small flies, which appeared to me so beautiful, that *I took a fancy to*[8] *describe them.*[9] The next day, *I saw a*[10] different sort upon the plant, and described them likewise. *In the course*[11] of three weeks, during which I continued my observations, I wrote *descriptions*[12] of thirty-seven species of insects which *resorted to*[13] my strawberry-plant. At length, they came *in such crowds,*[14] that I was obliged *to relinquish*[15] my study, though very amusing, because *I had neither leisure,*[16] *nor, to confess the truth,*[17] expression to describe them.—BERNARDIN DE ST. PIERRE.

[3] FRAISIER;—[4] d'été;—[5] pendant que je m'occuper à;—[6] mettre; [7] qu'on avait placé par hazard;—[8] l'envie me prendre de;—[9] je les décrire;—[10] j'en voir d'une;—[11] Dans l'espace;—[12] la description;—[13] visiter;—[14] telle foule;—[15] d'abandonner;—[16] je manquer de loisir;—[17] et pour dire la vérité de.

DESCRIPTION OF PLUTO'S REALM.

PLUTO was seated on a throne of ebony: his countenance was pale and severe, his eyes hollow,

but sparkling, his brow wrinkled and threatening. The sight of a living man *was hateful to him*,[1] as the light is *offensive to*[2] the eyes of animals that are used *to go out*[3] of their retreats *only by*[4] night. *By*[5] his side appeared Proserpine, who alone attracted his looks, and seemed a little *to mollify*[6] his heart. She *enjoyed an ever-blooming beauty*,[7] but she seemed to have joined to her divine charms, *I know not what*[8] of the *obduracy*[9] and cruelty of her husband.

At the foot of the throne was pale and devouring Death, with *his keen scythe*[10] *which he*[11] was continually whetting. *Around him hovered gloomy Care*,[12] cruel Jealousy, *Revenge all dropping with blood*,[13] and covered with wounds; *groundless Hatred*;[14] Avarice, *gnawing her own flesh*;[15] Despair, rending herself *with her own hands*;[16] Ambition, *overthrowing*[17] every thing; Treason, *thirsting for*[18] blood, and *unable*[19] to enjoy the evils she had *occasioned*;[20] Envy, *pouring*[21] her deadly venom around her; Impiety, *digging*[22] *a bottomless pit*;[23] ghastly spectres; phantoms which *assume*[24] the form of the dead to terrify the living; frightful dreams; and *want of sleep*[25] as *tormenting*[26] as they. All these fatal images environed the haughty Pluto, and *crowded*[27] his palace.—Fenelon.

[1] lui être odieuse ;—[2] offense ;—[3] de ne sortir ;—[4] que pendant ;—[5] A ;—[6] adoucir ;—[7] jouir d'une beauté toujours nouvelle ;—[8] je ne savoir quoi ;—[9] dureté ;—[10] sa faux tranchante ;—[11] qu' elle ;—[12] Autour d'elle voler les noirs soucis ;—[13] les vengeances toutes dégouttantes de sang ;—[14] les haines injustes ;—[15] qui se ronger elle-même ;—[16] de ses propres mains ;—[17] qui renverser ;—[18] altérée de ;—[19] qui ne pouvoir ;—[20] faits ;—[21] qui verser ;—[22] qui se creuser ;—[23] un abime sans fond ;—[24] prendre ;—[25] l'insomnie ;—[26] cruelle ;—[27] remplir.

POPE *SIXTUS*[1] V.

His father, *whose name*[2] was Peretti, was a vine-dresser: *not being able*[3] *to bring up*[4] his son, he *hired him to*[5] a farmer, who employed him *in keeping*[6] his swine. A *Franciscan friar*,[7] having met with him, took him for his[8] guide in an *unfrequented place*,[8] and, *pleased with*[9] the vivacity of his conversation, *induced him to accompany him to*[10] his convent, where he was admitted. He *soon manifested*[11] *a love*[12] for *learning*[13] and *afterwards*[14] acquired great reputation by his sermons. *When*[15] raised to the Cardinalship, he took the name of Montalto, and *retired from public affairs*,[16] appearing entirely devoted to study. From that time, Montalto gradually *assumed*[17] the appearance of a man *bending*[18] under the weight of years; he walked with his head *resting*[19] on one shoulder, *leaning*[20] on a staff, and incessantly coughed, *as if about to*[21] expire. The parties that divided the Roman States, thought him *the fittest of all men*[22] to be Pope, his easy *temper*[23] giving them *hopes*[24] that he would be Pope only *by name*,[25] and that all the authority *would devolve upon themselves:*[26] he was therefore elected in 1585.

As soon as the Tiara was placed upon his head, he threw away his staff, walked erect, and chanted Te Deum with a voice so strong, that the *roof*[27] of the chapel *re-echoed with the sound.*[28]

[1] SIXTE ;—[2] dont le ;—[3] ne pouvoir ;—[4] élever ;—[5] le mettre en service chez ;—[6] à garder ;—[7] moine Franciscain ;—[8] endroit peu fréquenté ;—[9] charmer de ;—[10] s'en fit accompagner jusqu' à ;—[11] montrer bientôt ;—[12] de l'amour ;—[13] l'étude ;—[14] dans la suite ;—[15] Après avoir été ;—[16] se retirer des affaires publiques ;—[17] prendre ;—[18] courbé ;—[19] penchée ;—[20] s'appuyant ;—[21] comme s'il avoit été sur le point de ;—[22] le plus propre de tous les hommes ;—[23] caractère ;—[24] l'espérance ;—[25] de nom ;—[26] tomber entre leurs mains ;—[27] voute ;—[28] en rétentir ;

He governed *with*[1] extreme severity, but was, however, the benefactor of his States, *by purifying them*[2] from the licence and disorder *which prevailed*[3] before him.—AIKIN'S BIOG.

[1] avec une ;—[2] en les purger ;—[3] qui y prévaloir.

FIRST ESSAY OF OUR FACULTIES.

BUFFON *supposes*[4] a man, such as the first man created must have been at the moment of his creation, with organs perfectly formed, but unknown to himself, and ignorant of* *every thing that*[5] surrounded him; and *causes him to describe*[6] his *feelings in*[7] the following manner:

I remember the[8] moment, *replete with*[9] joy and amazement, *when*[10] I felt for the first time my *astonishing*[11] existence: I neither knew what I was, where I was, nor whence I came. I opened *my eyes;*[12] what an* *increase*[13] of *sensation!*[14] The light, the celestial vault, the verdure of the earth, the *transparency*[15] of the waters, every thing, in a word, *animated my spirits,*[16] and gave me an inexpressible feeling of pleasure.

I at first believed[17] that all these objects existed within me, and formed a part of myself. I was totally absorbed in this idea, *when I turned*[18] towards the sun. His splendour *overpowered me:*[19] I involuntarily shut *my eyes,*[20] and felt a slight pain. During that moment of darkness, *I imagined that I had lost*[21] the greatest part of my being.

Whilst I reflected, with grief and astonishment, upon this great change, I heard a variety of sounds:

[4] représenter ;—[5] tout ce qui ;—[6] lui faire décrire ;—[7] sensations de ;—[8] Je me souvenir de ce ;—[9] plein de ;—[10] où ;—[11] singulière ; [12] les yeux ;—[13] surcroit ;—[14] sensations ;—[15] cristal ;—[16] m'animer ; [17] Je croire d'abord ;—[18] quand je me tourner ;—[19] me blesser ;—[20] les yeux ;—[21] je croire avoir perdu ;

the *singing*[1] of birds, and the *murmuring*[2] of the *breezes*,[3] formed a concert which excited within me the sweetest emotions.

Totally[4] *occupied with*[5] this new *species*[6] of existence, I had already forgotten the light, *though*[7] the first part of my being *I had recognized*.[8] *I again opened my*[9] eyes, and *was delighted to find myself*[10] in possession of so many brilliant objects. This pleasure surpassed every *former sensation*,[11] and suspended for a time the charming melody of sounds.

I fixed my eyes on a* thousand objects. *I soon perceived*[12] that I could lose and *recover*[13] them, and that I had the power of destroying and *renewing at pleasure*[14] this beautiful part of my existence.

I began *to see*[15] without astonishment, and hear without *anxiety*,[16] when a *gentle breeze*[17] *wafted*[18] perfumes which agitated me strongly, and gave me a feeling of self-love.

When totally occupied by all these sensations, and *penetrated with*[19] pleasures so delicate and so extensive, *I suddenly arose*[20] and felt myself transported by the perception of an unknown power.

[1] chants ;—[2] murmure ;—[3] airs ;—[4] Entièrement ;—[5] occuper de ;—[6] genre ;—[7] quoique ;—[8] que j'eusse reconnue ;—[9] Je rouvrir les ;—[10] je fus charmé de me retrouver ;—[11] mes premières sensations ;—[12] Je m'apercevoir bientôt ;—[13] retrouver ;—[14] renouveller à mon gré ;—[15] à voir ;—[16] émotion ;—[17] air léger ;—[18] exhaler ;—[19] pénétré de ;—[20] je me lever tout à coup.

Continuation.

I HAD made but a single* step, when the novelty of my situation rendered me immoveable. My surprise was extreme, and I *thought*[21] that my ex-

[21] croire ;

istence *escaped*[1] from* me.* The movement I had made had *confused*[2] the objects of* vision,* and I imagined that every thing was in disorder.

I laid my hand on my head, I touched my forehead, my eyes, and every *part*[3] of my body. My hand *now appeared to me to be*[4] the principal part of my existence: what I felt by its means was so distinct and so perfect, that I attached myself entirely to this *substantial part*[5] of my existence; and I perceived that my ideas began *to assume some consistence*[6] and reality.

I soon learnt that the faculty of feeling was *expanded*[7] over every part of my *frame*,[8] and I began to recognize the limits of my existence, which, until then, had seemed to be of an immense extent.

I surveyed my body, and I judged it to* be* of so great a *size*,[9] that all other objects, in comparison *seemed to be luminous points only*.[10] I followed my hand *with my eyes*,[11] and observed all its motions. *I brought it near*[12] my eyes; *it then seemed to be*[13] larger than my whole body, for it *concealed from*[14] my view almost every other object.

I began to suspect that there was some illusion in the sensation *conveyed by the*[15] eyes. I distinctly perceived that my hand was only a small part of my body, but *I was at a loss to comprehend*[16] *how it should appear*[17] so enormously large. I therefore resolved *to trust the sense of feeling alone*,[18] which had not hitherto deceived me.

This precaution was extremely useful to me; I

[1] fuir ;—[2] confondre ;—[3] parties ;—[4] me paraitre être alors ;—[5] partie solide ;—[6] à prendre de la consistance ;—[7] répandre ;—[8] être ;—[9] volume ;—[10] ne me paraitre être que des points lumineux ;—[11] des yeux ;—[12] Je l'approcher de ;—[13] elle me paraitre alors ;—[14] dérober à ;—[15] provenant des ;—[16] je ne pouvoir comprendre ;—[17] pourquoi elle me paraitre ;—[18] de ne me fier qu'au sens du toucher ;

renewed[1] my motions, and *was walking with my*[2] head turned towards the heavens, when *I struck*[3] against a palm-tree. *Seized with*[4] terror, *I laid*[5] my hand upon the object, and felt that it was a being *distinct from myself*,[6] because it gave me not a double sensation. *I turned from it*[7] with horror, and perceived, for the first time, that there was something which did not *constitute*[8] a part of my existence. I *resolved to feel*[9] every object that I saw; *I had a desire of touching*[10] the sun, and I extended my arms towards the heavens, but *they met*[11] without finding *any intermediate object*.[12]

The experiments I made *served only to increase*[13] my astonishment, for all objects appeared to me equally near; and *it was not till*[14] *an infinite*[15] number* of trials, that I learned *to use my eye as a guide to my hand*.[16]

[1] recommencer;—[2] je marcher la;—[3] je me heurter;—[4] saisi de;—[5] je porter;—[6] détaché de moi-même;—[7] Je m'en détourner;—[8] former;—[9] résoudre de toucher;—[10] je vouloir toucher;—[11] ils se rencontrer;—[12] d'objet intermédiaire;—[13] ne servir qu'à augmenter;—[14] ce n'être qu'après;—[15] une infinité;—[16] à me servir de mes yeux pour guider ma main.

Continuation.

Reflecting deeply on the nature of my being, the contradictions I had experienced *filled me with*[17] humility. *The more I meditated*,[18] my doubts and difficulties increased.

Fatigued with[19] so many uncertainties, my knees *bent*,[20] and I soon found myself in a situation of repose. This state of tranquillity gave new strength to my senses. I was *seated under*[21] the shade of a beautiful tree; fruits of a *vermilion hue*,[22] hung

[17] me remplir de;—[18] Plus je réfléchir plus;—[19] Lassé de;—[20] fléchir;—[21] asseoir à;—[22] couleur vermeille;

down in the* form of grapes, *within reach*[1] of my hand; I touched them gently, *and they instantly separated*[2] from the branch: I imagined *I had made*[3] a great conquest, and I rejoiced *in the faculty of containing*,[4] in my hand, another being *which made no part*[5] of myself.

I had *brought the fruit near*[6] my eyes: I examined its form, and its colour; a delicious odour *allured me*[7] to approach it *near my*[8] lips, and *I inhaled long draughts of*[9] its perfumes: my mouth *opened*,[10] and I discovered that I had an internal sense of smelling, which was still more delicate: at last I tasted.

The novelty of the sensation, and the exquisite savour, *filled me with*[11] astonishment and transport. I *continued to*[12] pull, and to eat; but an agreeable languor *gradually overpowered*[13] my senses, my limbs *grew heavy*,[14] my mind lost its activity, my eyes *closed*,[15] and my head *reclined*[16] upon the grass.

I soon lost the *consciousness*[17] of my existence, and my sleep was profound. My *awakening*[18] *appeared to be*[19] a second birth, for I perceived that I had *ceased to*[20] exist for some time. This temporary annihilation gave me the idea of fear, and made me conclude that my existence was not permanent.

I suspected that sleep *had robbed me of*[21] some part of my being; I tried my senses, and endeavoured to recognize myself. *Whilst I was surveying*[22] my body, in order to *ascertain*[23] its identity,

[1] à la portée ;—[2] et ils se détacher aussi-tôt ;—[3] avoir faire ;—[4] de pouvoir contenir ;—[5] qui ne former aucune partie ;—[6] approché ce fruit de ;—[7] m'engager à ;—[8] de mes ;—[9] je respirer à longs traits ;—[10] s'ouvrir ;—[11] me remplir de ;—[12] continuer de ;—[13] s'emparer peu à peu de ;—[14] s'appesantir ;—[15] se fermer ;—[16] se pencher ;—[17] sentiment ;—[18] réveil ;—[19] me paraitre ;—[20] cesser de :—[21] m'avoir dérobé ;—[22] Pendant que j'examiner ;—[23] m'assurer de ;

I was *astonished to*[1] find at my side another form similar to my own: *I conceived it to be another self*,[2] and, instead of losing by sleep, I imagined myself *to be doubled*.[3]

I laid my hand upon this new being, and I perceived, with rapture, that it was not *myself*,[4] but something more glorious and desirable.

I perceived *her to be animated by the same admiration as myself*;[5] I saw her *catch the expression in my eyes*,[6] and the lustre and vivacity of her own, created new sensations within me. I ardently loved her, and that love completed my existence.

[1] étonner de;—[2] je la prendre pour un autre moi-même;—[3] que j'être doublé;—[4] moi;—[5] qu'elle partager mon admiration;—[6] prendre de la pensée dans mes yeux.

CALYPSO'S GROTTO.

Telemachus[7] was *surprised to*[8] see, with an appearance of *rural*[9] simplicity, *all that*[10] can charm *the eye*.[11] *There was, indeed, neither*[12] gold, nor silver, nor marble, nor columns, nor pictures, nor statues, for the grotto was *cut in a*[13] rock, and *decorated with*[14] shells and pebbles: *its tapestry was a young*[15] vine, which extended its *pliant*[16] branches equally *on all sides*.[17] *Gentle*[18] zephyrs *maintained here*[19] a delightful coolness, *in spite of*[20] the beams of the sun. *Rivulets*,[21] flowing with a sweet murmur *through*[22] meadows *sown with*[23] amaranths and violets, formed, *in various places*,[24] baths as pure and clear as crystal. A* thousand *springing*[25] flowers enamelled *the verdant carpet*[26] which surrounded

[7] Télémaque;—[8] surpris de;—[9] rustique;—[10] tout ce qui;—[11] les yeux;—[12] Il n'y avoir à la vérité ni;—[13] taillée dans le;—[14] décorer de;—[15] elle étoit tapisser d'une jeune;—[16] souples;—[17] de tous côtés;—[18] Les doux;—[19] y conserver;—[20] malgré;—[21] Des ruisseaux;—[22] à travers des;—[23] semer de;—[24] en divers lieux;—[25] naissantes;—[26] les tapis verds;

the grotto. *There was*[1] an entire wood of those tufted trees which bear apples of gold, *blossom all the year round,*[2] *and shed*[3] the sweetest of perfumes. This wood seemed to crown *the beautiful meads,*[4] and formed a shade which the rays of the sun could not penetrate. *Here nothing was ever heard but*[5] the warbling of birds, or the murmurs of a brook, which *rushed from the top*[6] of a rock, *in frothy streams,*[7] and *glided across*[8] the meadow.

[1] Là il y avoir ;—[2] qui fleurir tout l'année ;—[3] et qui verser ;—[4] ces belles prairies ;—[5] Là, on n'entendre jamais que ;—[6] se précipiter du haut ;—[7] tomber à bouillons pleins d'écume ;—[8] s'enfuir au travers de.

Continuation.

The Goddess's grotto was situated on the declivity of a hill, *whence might be seen*[9] the sea, sometimes clear and smooth as a *glass,*[10] sometimes *idly*[11] irritated against the rocks, *on which it, bellowing, broke*[12] *in swelling waves,*[13] like mountains. From another side *was seen*[14] a river, *in which*[15] there were several islands, *bordered with*[16] blooming limes, and lofty poplars, that raised their *haughty heads*[17] *even to*[18] the clouds. The *several*[19] channels which formed these islands, seemed *sporting*[20] in the plain; *some*[21] rolled their limpid waters with rapidity; *some had a peaceful and sleepy stream;*[22] others, *by long*[23] windings, *ran back again,*[24] *to re-ascend, as it were,*[25] to their source, *as if unwilling to leave*[26] these enchanting borders. At some distance *appeared*

[9] de là on découvrir ;—[10] glace ;—[11] follement ;—[12] où elle se briser en gêmir ;—[13] en élever ses vagues ;—[14] on voir ;—[15] sur laquelle ;—[16] bordées de ;—[17] têtes superbes ;—[18] jusques dans ;—[19] divers ;—[20] se jouer ;—[21] les uns ;—[22] d'autres avoir une eau paisible et dormante ;—[23] par de longs ;—[24] revenir sur leurs pas ;—[25] comme pour remonter ;—[26] et sembler quitter avec regret ;

several[1] hills and mountains, which lost themselves in the clouds, and formed, by their *fantastic figures*,[2] a horizon *delightful to the eye*.[3] The neighbouring mountains were *covered with*[4] *verdant vine-branches*,[5] which hung in festoons; the grapes, brighter than purple, could not conceal themselves under the leaves, and *the vine was depressed with*[6] its fruit. The fig, the olive, the pomegranate, and all other trees *overspread the plain*,[7] *and made it*[8] one large garden.—FENELON.

[1] on apercevoir des;—[2] figures grotesques;—[3] qui charmer les yeux;—[4] couvertes de;—[5] pampre verd;—[6] la vigne était accabler de;—[7] couvrir la campagne;—[8] et en faire.

THE *ALPINE HORN*.[9]

THE Alpine Horn is an instrument constructed with the bark of the cherry-tree, and which, like *a speaking-trumpet*,[10] *is used to convey*[11] sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the *shepherd*[12] who *dwells*[13] *highest on*[14] those mountains, takes his horn and *calls aloud*,[15] "*Praised be*[16] the Lord!" As soon as *he is heard*,[17] the neighbouring shepherds *leave*[18] their huts, and repeat those words. The sounds *last*[19] many minutes, *for every*[20] echo of the mountains, and grotto of the rocks, repeat the name of God. *How solemn the scene!*[21] Imagination *cannot picture to itself*[22] *any thing*[23] more sublime: the profound silence that succeeds, the sight of those *stupendous*[24] mountains, upon which

[9] COR DES ALPES;—[10] le porte voix;—[11] sert à porter les;—[12] pâtre;—[13] habiter;—[14] l'endroit le plus élevé de;—[15] crier hautement;—[16] Bénir soit;—[17] on l'a entendre;—[18] quitter;—[19] se prolonger pendant;—[20] car tous les;—[21] Quelle est solemnelle cette scène;—[22] ne pouvoir se représenter;—[23] rien de;—[24] énormes;

the vault of *Heaven*[1] seems *to rest*,[2] every thing excites the *mind*[3] to enthusiasm.

In the meanwhile,[4] the shepherds bend *their knees*,[5] and pray *in the open air*,[6] and soon after *retire to*[7] their huts *to enjoy the*[8] repose of innocence.—REICHARD.

[1] Cieux ;—[2] se reposer ;—[3] âme ;—[4] Cependant ;—[5] le genou ;—[6] en plein air ;—[7] se retirer dans ;—[8] pour y jouir du.

THE CONSOLATIONS AND PLEASURES OF RELIGION.

"The triumph of Religion, (said *Belisarius*,[9]) is *to comfort*[10] men in the hour of adversity, and to mingle the sweets *of delight*[11] in the cup which contains *the bitterness*[12] of life. Who feels it *more than I do?*[13] *Overwhelmed with*[14] old age, deprived of sight, without friends, abandoned to myself, *and seeing before me but*[15] affliction and the grave: *were I to lose*[16] the hope which I have *placed in*[17] Heaven, what would remain to me but despair? *The good man*[18] is with God; *he feels*[19] assured that God loves him: this *consciousness*[20] gives him strength, and *fills him with*[21] joy in the midst of his affliction. When my misfortunes began, when I was *deserted by all*,[22] when my enemies *were plotting*[23] my ruin, *I have often said to myself*[24]—Courage, Belisarius, *you have nothing to reproach yourself*[25] with,* and God beholds you. My heart, *oppressed with*[26] sorrow, *was gladdened at the*[27] thought; it restored life and strength to my soul. I *speak thus to my-*

[9] Bélisaire ;—[10] de consoler ;—[11] du plaisir ;—[12] les amertumes ;—[13] mieux que moi ;—[14] Accabler de ;—[15] et ne voir devant moi que ;—[16] si je perdre ;—[17] placer dans ;—[18] L'homme de bien ;—[19] il être ;—[20] sentiment secret ;—[21] le remplir de ;—[22] abandonner de tout le monde ;—[23] conjurer ;—[24] je me suis dire souvent ;—[25] tu n'avoir pas de reproches à te faire ;—[26] serrer de ;—[27] se di later à cette ;

self still;[1] and, when my daughter is with me, when she *yields to affliction,*[2] and bathes my face *with her*[3] tears—' *Can you be afraid,' I ask her,*[4] ' that He who has created us, *will abandon us?*[5] Your heart is pure, sensible, and good; your father resembles you; and can you imagine, that He who is all *goodness,*[6] will desert that virtue which he loves. Oh! my daughter, when God, who has created our souls, *shall recall them into*[7] his presence, *wicked men*[8] *will not follow them thither, to*[9] disturb their state of bliss.' My poor daughter listens with attention to* this consoling language, and her tears *fall,*[10] *but they are*[11] tears which flow *mingled with*[12] pleasure; and thus, by degrees, I accustom her to consider life as a voyage, *which we perform*[13] in a bark, where we are little at our ease, *but which leads to*[14] a port where all is peace and delight."—MARMONTEL.

[1] me parler de même encore;—[2] s'abandonner à la douleur;—[3] de ses;—[4] Craindre-tu, lui dis-je;—[5] nous abandonner;—[6] bon;—[7] les rappeller en;—[8] les méchans;—[9] ne les y suivre pas pour;—[10] couler;—[11] mais ce être;—[12] mêler de;—[13] que nous faire;—[14] mais qui conduire dans.

EULOGY OF *MARCUS AURELIUS.*[15]

THOMAS *wishing to dramatise*[16] the Eulogy of Marcus Aurelius, supposes that at the moment *when the funeral honours were about to be paid*[17] to this excellent Emperor, the stoic philosopher, Apollonius, who had been the *tutor*[18] and friend of Marcus Aurelius, pronounced his Eulogy, *near his bier,*[19] in presence of the Roman people, and of *Commodus,*[20] the unworthy son of the virtuous mo-

[15] MARC AURÈLE;—[16] vouloir donner une forme dramatique à;—[17] où l'on aller rendre les honneurs funèbres;—[18] instituteur;—[19] près de son cercueil;—[20] Commode;

narch. *Having*[1] recapitulated all his virtues, he terminates his discourse *as follows:*[2]—

[1] Après avoir ;—[2] ainsi qu'il suivre.

Peroration of the Eulogy of Marcus Aurelius.

"WE have lost him *in the midst*[3] of his labours. His last moments *were*[4] those of a sage and a great man; his illness *did not disturb his peace of mind.*[5] Accustomed, during fifty years, *to reflect*[6] upon nature, he had *learned*[7] her laws, *and could submit to them.*[8] I recollect, he said to me, one day,—'Apollonius, every thing changes *around*[9] me: the world to-day is no longer what it was yesterday; and to-morrow it will not be the same. *Among all these changes,*[10] can I alone remain immoveable? *The current will also carry me away:*[11] *all around*[12] warns me, that one day I shall cease to be. *The ground I walk on,*[13] has been trodden *by thousands*[14] who have disappeared. The annals of empires, the ruins of cities, the urns, the statues, *what are they, but*[15] *the images*[16] of what is no more? *The sun*[17] thou seest, shines but upon tombs!'... *Thus*[18] did this *prince and philosopher*[19] prepare and strengthen his soul *for death;*[20] and, when the last *moment*[21] approached, he was therefore not surprised. *I felt,*[22] as* it* were,* transported *beyond myself*[23] by these truly Roman discourses; there is something *awful*[24] and sublime in the death of a

[3] au milieu ;—[4] ont être ;—[5] ne la troubler point ;—[6] à méditer ;—[7] apprendre à connaitre ;—[8] et à s'y soumettre ;—[9] autour de ;—[10] Parmi tous ces mouvemens ;—[11] Le torrent m'entrainer aussi ;—[12] tout ce qui m'entourer ;—[13] La terre où je marcher ;—[14] par des milliers d'hommes ;—[15] qu'est ce que tout cela que ;—[16] des images ;[17] Ce soleil ;—[18] C'est ainsi que ;—[19] ce prince philosophe ;—[20] à la mort ;—[21] terme ;—[22] Je me sentir ;—[23] au dessus de moi-même ;—[24] d'imposant ;

great man. *As he gradually leaves the world,*[1] it seems *as though he felt himself*[2] inspired by that divine nature *he is about to behold.*[3] I touched his *dying*[4] hands with *awe,*[5] and the bed where he expected death *appeared to me*[6] a sanctuary. *In the meanwhile*[7] *the whole army*[8] was *alarmed;*[9] the soldiers *mourned*[10] under their tents, and nature itself seemed *to lament.*[11] The sky *was darkened;*[12] storms bent *the tops*[13] of the forests which surrounded the camp, and these *melancholy*[14] objects increased our *distress.*[15] *He desired to be left alone*[16] *for a few*[17] moments, *either to retrace*[18] his life, in the* presence of the Almighty, *or*[19] to meditate once more *before he died.*[20] At length *he ordered us to be called:*[21] all the friends of this great man, all the principal officers of the army *placed themselves*[22] around his *couch.*[23] He was pale, his eyes had lost their brightness, and his lips could hardly *move;*[24] yet a tender *solicitude*[25] was pictured upon his countenance. *At*[26] that moment, he seemed *to revive*[27] *for thy sake,*[28] (said Apollonius, *addressing himself*[29] to Commodus.) With* his dying hand, *he presented thee*[30] to all the old men who had served under him; he recommended to them thy youth. '*Be his father,*'[31] said he to them; 'O! *be as a father to him!*'[32] Then he gave thee some advice, such as Marcus Aurelius, dying, *owed to his son;*[33] and soon after, Rome and the universe lost him for ever."

[1] A mesure qu'il se détacher de la terre ;—[2] il se sentir ;—[3] qu'il aller contempler ;—[4] défaillantes ;—[5] respect ;—[6] me sembler être ;—[7] Cependant ;—[8] toute l'armée ;—[9] consternée ;—[10] gémir ; [11] gémir ;—[12] s'obscurcir ;—[13] la cime ;—[14] lugubres ;—[15] désolation ;—[16] Il vouloir être seul ;—[17] pendant quelques ;—[18] soit pour repasser ;—[19] soit ;—[20] avant de mourir ;—[21] il nous faire appeller ;—[22] se ranger ;—[23] lit ;—[24] se mouvoir ;—[25] inquiétude ;—[26] Dans ;—[27] se ranimer ;—[28] pour toi ;—[29] en s'adresser ;—[30] te présénter ;—[31] Servir lui de père ;—[32] servir lui de père ;—[33] devoir les donner à son fils.

Continuation.

At these words the Roman people remained *as if petrified with sorrow.*[1] Apollonius *was silent:*[2] his tears flowed; *he fell*[3] upon the corpse of Marcus Aurelius, *pressed it to his breast;*[4] *then rising suddenly,*[5] he exclaimed—"But thou, *who art about to succeed*[6] this great man, O! son of Marcus Aurelius, O! my son! *permit*[7] an old man, *who saw thee when first born,*[8] to call thee so; *reflect upon the*[9] burthen *the gods have compelled thee to bear.*[10] Reflect upon the duty of him who commands, upon the rights of those who obey. *By destiny called*[11] to reign, *thou wilt be*[12] the most just or the most guilty of men. *Will the son of Marcus Aurelius hesitate in*[13] choosing? *Thou wilt be told*[14] that thou art great, that thou art *adored by*[15] thy people. Listen! when Nero had poisoned his brother, *he was told*[16] that he had saved Rome; *when he caused his wife to be assassinated,*[17] *he was praised for*[18] his justice; after he had murdered his mother, *they kissed*[19] his parricidal hand, *and flew*[20] to the temples *to return thanks to*[21] the gods. Be not *dazzled*[22] by the respect *which will be paid thee;*[23] thou wilt receive *homage,*[24] *although thou art not*[25] virtuous; but remember, that thou wilt be hated. Believe me, *the people are not easily imposed upon;*[26] *insulted*[27] justice *is alive in every heart.*[28] Master of the

[1] morne et immobile ;—[2] se taire ;—[3] Il se laisser tomber ;—[4] le serrer dans ses bras ;—[5] et se relever tout-à-coup ;—[6] vas succéder à ;—[7] permettre à ;—[8] qui t'a voir naitre ;—[9] songer au ;—[10] que t'ont imposé les dieux ;—[11] Destiné à ;—[12] tu vas être ou ;—[13] Le fils de Marc Aurèle hésiter-t-il à ;—[14] On te dire ;—[15] adoré de ;—[16] on lui dire ;—[17] quand il eut faire égorger sa femme ;—[18] on louer ;—[19] on baiser ;—[20] et l'on courir ;—[21] pour remercier ;—[22] éblouir ;—[23] qu'on te rendre ;—[24] des hommages ;—[25] quand même tu ne être pas ;—[26] on n'abuser pas aisément les peuples ;—[27] outragée ;—[28] veiller dans tous les cœurs ;

world, thou canst *compel me to*[1] die, *but not to esteem thee.*[2] O! Son of Marcus Aurelius, forgive me,* for I speak to thee *in the*[3] name of the gods, in the name of the universe confided to *thy care;*[4] *I speak for*[5] the happiness of mankind, and for thine own: no, thou wilt not be insensible to so pure a glory. I have not long to live; soon *shall I join*[6] thy father. *If thou art to be*[7] just, *may I*[8] live *to see*[9] thy virtues! *If one day thou shouldst be*[10] . . . ."

On a sudden, Commodus, who was *dressed as a*[11] warrior, brandished his lance in a movement of anger, and *knit his brows.*[12] The Romans, who surrounded him, *turned pale;*[13] and Apollonius, *struck with*[14] the idea of the ills that *awaited*[15] Rome, *could not conclude.*[16] The venerable *sage*[17] *covered his face,*[18] and the *funeral procession, which had stopped,*[19] *continued its way.*[20] The people followed in a profound silence; *they had just discovered*[21] that Marcus Aurelius left nothing on earth to console them *for his loss.*[22]—THOMAS.

[1] m'ordonner de;—[2] mais non de t'estimes;—[3] au;—[4] tes soins;—[5] je te parler pour;—[6] j'aller rejoindre;—[7] Si tu dois être;—[8] pouvoir je;—[9] pour contempler;—[10] si tu devais être un jour;—[11] habillé en;—[12] fronçer le sourcil;—[13] pâlir;—[14] frappé de;—[15] menaçer;—[16] ne put achever;—[17] viellard;—[18] se voiler le visage;—[19] la pompe funèbre qui avait être suspendue;—[20] reprendre sa marche;—[21] il venir d'apprendre;—[22] de sa perte.

PROBITY IS THE BEST POLICY.

How *will you be able to confide in each other,*[23] if you violate your sincerity, which is *the only band*[24] of society and confidence. *When you have laid it down as a*[25] maxim, that the laws of probity and

[23] pouvoir-vous vous fier les uns aux autres;—[24] l'unique lien;—[25] Après que vous avoir posé pour;

fidelity *may be disregarded*[1] for the* sake* of* a *signal advantage;*[2] which of you *will trust*[3] another, since another *may find it very advantageous*[4] *to break his word,*[5] and deceive you? *Where will you be then?*[6] *Who will not endeavour*[7] to prevent the artifices of his neighbour by his own? What will be the fate of a *confederacy*[8] of so many nations, when *they have agreed*[9] among themselves, after a *general discussion of the matter,*[10] that it is *lawful to overreach*[11] *one's neighbour?*[12] What will not* be your mutual distrust, your dissension, your zeal to *destroy each other!*[13] Adrastus *will have no occasion to*[14] attack you; *you will sufficiently distress one another,*[15] and justify his perfidies. *Ye*[16] sage and magnanimous princes! Ye who so wisely govern innumerable multitudes, disdain not *to hearken to*[17] the counsels of a young man. *Should you fall*[18] into the most terrible extremities *into which*[19] war sometimes precipitates men, you *may rise again*[20] by your vigilance, and the *struggle*[21] of your *virtues,*[22] for true courage is never reduced to despair; but, if you have once broken down the barrier of honour and probity, your ruin is inevitable; you *can never revive*[23] the confidence which is necessary to the success of all important affairs; you cannot *reclaim*[24] men to the principles of virtue, which you *have taught*[25] them to despise. And what do you apprehend? Are you not courageous enough *to conquer*[26] without treachery? *Is not*[27] your valour,

[1] pouvoir se violer;—[2] grand intérêt;—[3] pouvoir se fier à;—[4] pourra trouver un grand avantage à;—[5] manquer à sa parole;—[6] Où en être vous alors;—[7] Quel est celui d'entre vous qui ne chercher point;—[8] ligue;—[9] ils être convenus;—[10] délibération commune;—[11] permis de suspendre;—[12] son voisin;—[13] à vous détruire les uns les autres;—[14] n'avoir plus besoin de;—[15] vous vous déchirer assez vous mêmes;—[16] O;—[17] d'écouter;—[18] Si vous tomber;—[19] où;—[20] pouvoir vous relever;—[21] les efforts;—[22] vertu;—[23] ne pourriez jamais rétablir;—[24] rappeler;—[25] auriez appris;—[26] pour vaincre;—[27] Etre ce que.

together with the[1] forces of so many nations, *sufficient?*[2] Let us fight, die, *if it must be so,*[3] rather *than conquer*[4] by such vile means. Adrastus, the impious Adrastus, is in our power, *provided we abhor imitating*[5] his baseness and perfidy.—FENELON.

[1] jointe aux;—[2] ne suffire pas;—[3] s'il le falloir;—[4] que de vaincre;—[5] pourvu que nous ayons horreur d'imiter.

MASSANIELLO.

IN the year 1647, an insurrection *broke out*[6] in the kingdom of Naples, which, by its character and rapid progress, threatened the utter ruin of the state. The *peculiar*[7] circumstances *of the times,*[8] *having caused additional taxes to be laid*[9] on the people, *already much burthened,*[10] murmurs and menaces were heard on all sides, *riotous assemblies of the mob were held*[11] in public places, and *crowds repaired to*[12] the palace of the Viceroy, *asking for*[13] *redress,*[14] and threatening *vengeance.*[15]

The want of union among the people, who appeared to *have no*[16] leaders to guide and direct them, *so far*[17] tranquillized the Duke of Arcos, who governed Naples *in the name*[18] of the King of Spain, that he *thought*[19] it* *useless to*[20] take any measures to repress the insurrection in its *infancy;*[21] but, in circumstances *like these,*[22] *men have always been found watching*[23] with anxiety the progress of discontent, in order to seize the favourable moment to appear with more eclat or security, *and to forward their*

[6] éclater;—[7] particulières;—[8] de ce tems;—[9] ayant fait mettre de nouveaux impôts;—[10] qui en être déjà surchargé;—[11] il se faire des rassemblemens tumultueux de la populace;—[12] la foule se présenter devant;—[13] demander;—[14] justice;—[15] de se venger;—[16] n'avoir point de;—[17] tellement;—[18] au nom;—[19] croire;—[20] inutile de;—[21] commencement;—[22] semblables;—[23] il s'est toujours trouver des hommes qui épient;

own[1] interested views, under the *cloak*[2] of patriotism.——

Among the persons of this *description*,[3] who *were waiting for*[4] events, *were*[5] several priests, *clothed in*[6] hypocrisy, and *impatient to*[7] *shake off the restraint*[8] of monastic humility. *Unwilling*[9] to appear at the head of the faction, they sought amongst the mob for a man *that might become*[10] the instrument of their *purpose*,[11] and thought they had found him in the person of Massaniello. Although very young, he was firm, courageous, and enterprising: he entered into the sedition with *great*[12] avidity, and waited with equal impatience *for an occasion*[13] to act. It soon presented itself; on* the 7th of July, of the same year, some *excise-officers*[14] *happening to have a*[15] quarrel with peasants *in the market*,[16] Massaniello and his *followers*[17] took the part of the country-*people*;[18] and, being *armed with*[19] sticks, they beat off the *officers*.[20] This was no sooner done, than Massaniello, *accompanied by*[21] a great crowd of *people*,[22] directed his steps *to the*[23] palace, where he loudly *asked for*[24] redress in the name of the nation. The Viceroy, a* weak and irresolute man, perceiving that things were arrived at a dangerous crisis, was frightened at the sight of so many people, and granted immediately the abolition of the duty on *fruit*,[25] which was *considered the greatest grievance*.[26] Such a measure, which might have *prevented*[27] the evil a few days before, *did not even stop its*[28] progress: the people began to feel *their*

[1] et pour poursuivre leurs ;—[2] voile ;—[3] espèce ;—[4] attendre les ;—[5] se trouver ;—[6] revêtus de ;—[7] impatiens de ;—[8] secouer le joug ;—[9] Ne voulant pas ;—[10] qui devenir ;—[11] desseins ;—[12] une grande ;—[13] l'occasion ;—[14] douaniers ;—[15] ayant pris ;—[16] au marché ;—[17] compagnons ;—[18] gens ;—[19] armés de ;—[20] douaniers ;—[21] accompagné de ;—[22] monde ;—[23] vers le ;—[24] demander ;—[25] les fruits ;—[26] ce dont on se plaindre le plus ;—[27] pû prévenir ;—[28] n'en arrêter pas même les ;

strength,[1] and insisted *upon paying no*[2] taxes at* all.*

In the meanwhile the Viceroy held a consultation with the Archbishop Filomarini, on the state of affairs; in which it was resolved, in order to appease the tumult, *to grant*[3] all the people's demands, hoping *thereby to gain time;*[4] and that, when the tranquillity should be restored, the faction would dissolve of itself, and every thing *return to*[5] *its former order.*[6] This pusillanimous conduct increased the insolence of the mob, who *now*[7] saw the phantom, which they called Liberty, almost within reach, *and would listen to no terms.*[8] The hatred which they nourished against government, turned its dreadful *tide*[9] against the nobles; they set fire to their houses, *murdered some noblemen,*[10] and threatened *to exterminate the whole.*[11]

Massaniello, amidst this confusion, *covered with*[12] *rags,*[13] but having under his orders more than one* hundred and* fifty thousand men, appeared mounted on a trestle; his sword was like a sceptre in his hands, and his power was absolute. As the chief of the seditious, he suggested every measure, and *ruled over the destinies*[14] of the nation: *his mere nod*[15] often was a sentence of death, and a *look*[16] the sign of plunder and devastation. The Viceroy forgot himself *so far*[17] *as to heap on him the greatest honours;*[18] the sudden transition from wretchedness *to the height of*[19] power, overpowered this wretch; his pride *grew so excessive,*[20] that he became insup-

[1] sa force ;—[2] à ne payer aucune ;—[3] d'accorder ;—[4] par là gagner du tems ;—[5] rentrer dans ;—[6] l'ordre accoutumé ;—[7] alors ;—[8] et ne vouloir écouter aucun terme d'accommodement ;—[9] cours ;—[10] on assassiner quelques gentils-hommes ;—[11] de les exterminer tous ;—[12] couvert de ;—[13] haillons ;—[14] il régir les destinées ;—[15] un seul signe de sa tête ;—[16] coup d'œil ;—[17] jusqu' au point ;—[18] de le combler d'honneurs ;—[19] au plus haut degré de ;—[20] augmenter tellement ;

portable even to his party; and, on* the 16th of July, when he was murdered in the church Del Carmen, the populace, far from avenging his death, *seemed to rejoice.*[1]

Thus ended[2] Massaniello's career; and,* soon after his death, his followers *resumed*[3] the yoke of Spain. *What else is to be expected*[4] from revolutions *led*[5] by men of degraded characters?

[1] sembler s'en réjouir ;—[2] C'est ainsi que finir ;—[3] reprendre ;—[4] que peut-on espérer ;—[5] dirigées.

PETER THE GREAT, EMPEROR OF *RUSSIA.*[6]

PETER the Great was tall and well proportioned; *had noble features,*[7] *sprightly*[8] eyes; *a strong constitution,*[9] *fit for*[10] every *exercise,*[11] and every *labour.*[12] His *judgment*[13] was *accurate,*[14] *which*[15] is the *basis*[16] of all true *talent;*[17] *to this judgment*[18] *was joined*[19] a certain *restlessness of disposition,*[20] which *led him*[21] to undertake every thing. His education was far* from being worthy of his genius: it had been *the interest*[22] of the Princess Sophia *to keep him*[23] in ignorance. The generation which followed *that*[24] of the partizans of the ancient barbarous manners, looked upon him *as a father.*[25] When Europe saw that the establishments *he had founded*[26] were durable, all Europe admired him; and *it was acknowledged*[27] that he had been inspired *more*[28] by an extraordinary wisdom, *than a wish*[29] to do extraordinary things; that he loved glory as a means of

[6] RUSSIE ;—[7] il avoir les traits nobles ;—[8] animés ;—[9] un tem pérament robuste ;—[10] propre à ;—[11] exercices ;—[12] travaux ;—[13] esprit ;—[14] juste ;—[15] ce qui ;—[16] fonds ;—[17] talens ;—[18] à cette justesse ;—[19] se joindre ;—[20] inquiétude ;—[21] le porter ;—[22] de l'intérêt ;—[23] de le laisser ;—[24] celle ;—[25] comme son père ;—[26] qu'il avait former ;—[27] on convenir ;—[28] plûtot ;—[29] que par l'envie de ;

doing good; and that his defects had never *lessened*[1] his great qualities. As a* man, he had *faults;*[2] but, as a* monarch, he was always great. He *warred against*[3] and *conquered*[4] Nature in all, in his subjects, in *himself*,[5] on the earth, and on the *seas*.[6] The arts which he has *transplanted with*[7] his *own*[8] hands into a *barbarous*[9] country, *bear*[10] witness to his genius, and immortalize his memory. The laws, the police, *politics*,[11] military discipline, navy, commerce, the arts and sciences, *every thing has been improved*[12] *according to*[13] his views: and four women, who after him *ascended*[14] the throne, have maintained and perfected his work. *Sovereigns of*[15] *polished*[16] states should *say to themselves*[17] —"If, in the frozen climes of ancient *Scythia*,[18] a man, by his genius alone, has *accomplished such*[19] great things, what should we not do *in*[20] kingdoms where the labour of many centuries *has rendered the execution of every undertaking*[21] easy?"—VOLTAIRE'S HISTORY OF THE EMPIRE OF RUSSIA.

[1] affaiblir ;—[2] défauts ;—[3] combattre ;—[4] maîtriser ;—[5] lui-même ;—[6] eaux ;—[7] transplantés de ;—[8] propres ;—[9] sauvage ;—[10] rendre ;—[11] la politique ;—[12] tout s'est améliorer ;—[13] selon ;—[14] monter sur ;—[15] Les souverains des ;—[16] policés ;—[17] se dire ;—[18] Scythie ;—[19] faire de si ;—[20] dans des ;—[21] ont faciliter l'exécution de toutes les entreprises.

SEBASTIAN,[22] KING OF PORTUGAL.

SEBASTIAN succeeded to the crown in 1557. His education, and *still more*[23] his character, full of vivacity and ardour, *inspired him with*[24] the most romantic admiration *for valorous exploits*,[25] and *an enthusiastic zeal*[26] against the enemies of the Christian religion. *In spite of*[27] all the remonstrances of his

[22] SEBASTIEN ;—[23] plus encore ;—[24] lui inspirer ;—[25] pour les exploits guerriers ;—[26] un zèle d'enthousiaste.—[27] Malgré ;

wisest counsellors, he undertook a war against Muley *Moloc*,[1] King of Fez and *Morocco*.[2] Having *stript*[3] his country of all its military strength, *he set sail*[4] in the summer of 1578, and *proceeded*[5] to Arzilla. *There he met*[6] a Moorish army much more numerous than his own, commanded by Muley in person, who was so *debilitated by sickness*[7] *that he was carried in*[8] a litter. In the battle that *took place*,[9] *the onset*[10] of the Portuguese troops was so furious that the first line of the Moors was broken. Muley, in rallying his soldiers, found himself *so much exhausted*,[11] that he died in the arms of his guards; his last action *being to lay*[12] his finger on his lips, as an *injunction*[13] *to keep his death secret*.[14] Sebastian, who was no less brave than *powerful*[15] and dexterous in the use of arms, fought *until most*[16] of his soldiers were *slain by*[17] *his side*.[18] At length he disappeared; *nor was it ever known*,[19] with any* *certainty*,[20] *what became of him*,[21] although a body, *supposed to be his*,[22] *was interred*[23] at Belem.

[1] Moloc;—[2] de Maroc;—[3] dépouiller;—[4] il faire voile;—[5] se rendre;—[6] Il y rencontrer;—[7] affaibler pas une maladie;—[8] qu'on le pórter sur;—[9] avoir lieu;—[10] l'attaque;—[11] tellement épuisé;—[12] fût de mettre;—[13] ordre;—[14] de garder le secret de sa mort;—[15] vigoureux;—[16] jusqu'à ce que la plupart;—[17] tuer à;—[18] ses côtés;—[19] et l'on n'a jamais su;—[20] certitude;—[21] ce qu'il être devenu;—[22] qu'on a supposé être le sien;—[23] ait été enterré.

FERDINAND AND *ISABELLA*.[24]

Ferdinand, King of Arragon and Leon, surnamed 'the Catholic,' *was born*[25] in 1452, and married the *Infanta*[26] Isabella, of *Castile*.[27] They jointly governed those kingdoms; and the firmness with which they *caused justice to be administered*,[28]

[24] Isabelle;—[25] naître;—[26] Infante;—[27] Castille;—[28] faire administrer la justice;

without *regard to*[1] the rank *or*[2] condition of their subjects, is *laudable.*[3]

The Moors being still in possession of the kingdom of *Grenada,*[4] Ferdinand and Isabella *declared war against them*[5]—it lasted ten years; and, having conquered the Africans, they saw themselves masters of all *Spain.*[6] *Gonzalvo of Cordova,*[7] surnamed 'the Great Captain,' was the instrument of their victories.

It was[8] under their reign that *Columbus*[9] *fitted out the expedition*[10] which gave a new world to the crown of Spain: but, alas! it was also under that reign that the Inquisition appeared; a* monster which has devoured innumerable victims, and has debased the Spanish character.

Isabella seems[11] to have had *the principal*[12] part in the direction of public affairs; the fervour of her religious zeal *bordered on*[13] fanaticism; her character was proud, imperious, and enterprising. Ferdinand, *on the contrary,*[14] was cold and suspicious; he acquired the highest reputation as a* skilful politician, but he owed it *greatly*[15] to his profound dissimulation and bad faith. Oaths and the most sacred treaties *never could bind him;*[16] yet, with all those vices, he showed some moderation and justice towards his subjects.

[1] égard pour;—[2] et;—[3] digne de louanges;—[4] Grenade;—[5] leur declarer la guerre;—[6] l'Espagne;—[7] Gonzalve de Cordoue;—[8] Ce être;—[9] Colomb;—[10] armer l'escadre;—[11] Isabelle paraître;—[12] la plus grande;—[13] approcher du;—[14] au contraire;—[15] en grande partie;—[16] ne le lier jamais.

HENRY IV. KING OF FRANCE.

THE laborious *exercise*[17] to which he had been accustomed *from*[18] his youth, had rendered him indefatigable; he suffered, with patience, cold, heat,

[17] exercises;—[18] dès;

hunger, thirst, and *want of sleep.*[1] He was born a* *warrior;*[2] intrepid *in*[3] danger, *cool and deliberate when commanding,*[4] possessed* of a surprising quickness and presence of mind in the execution of his designs; bold in his enterprises, but *bold*[5] with judgment. His reign was a *course*[6] of victories, crowned by clemency, and *upheld*[7] by a skilful policy in the government. He was magnificent *on*[8] great occasions; *otherwise*[9] so good an* economist, that, notwithstanding the considerable expences *incurred by his wars,*[10] he left, after paying all his debts, *more than*[11] fifteen millions in his coffers *at*[12] his death, *which,*[13] at that *time*[14] was a very large sum. His principal *fault*[15] *was his too great love of women;*[16] to which may be added his passion for gaming: he was a* master *over all*[17] other passions, and a slave *to these.*[18] Posterity has almost forgotten his defects, *to dwell upon the remembrance*[19] of his great qualities; his heroic valour, and his clemency *towards*[20] so many persons, deserve immortal praise—*it was*[21] by them *he vanquished*[22] his enemies; and it is difficult *to determine*[23] *whether*[24] he conquered his kingdom by his clemency, or *by force of*[25] arms.—LE GENDRE'S HISTORY OF FRANCE.

[1] l'insomnie ;—[2] homme de guerre ;—[3] dans le ;—[4] de sang froid dans le commandement ;—[5] hardi ;—[6] suite ;—[7] soutenir ;—[8] dans les ;—[9] mais du reste ;—[10] que ses guerres lui coutèrent ;—[11] plus de ;—[12] après ;—[13] ce qui ;—[14] tems là ;—[15] défaut ;—[16] être d'avoir trop aimer les femmes ;—[17] des ;—[18] de celles-là ;—[19] pour ne se souvenir que ;—[20] envers ;—[21] c'est ;—[22] qu'il soumettre ;—[23] de dire ;—[24] si ;—[25] par la force de ses.

ANACHARSIS,

A Scythian prince,[26] *being conscious of*[27] the utility of the sciences which the Greeks cultivated, left

[26] Prince Scythe ;—[27] sentir toute ;

his country, to seek in Athens the learning and wisdom *for which he has been afterwards so celebrated.*[1] He went *to Solon;*[2] *sent him word*[3] who he was; and added, that he came *to live with him,*[4] if it did not inconvenience him. As the Greeks *held in great contempt*[5] all other nations, which they called barbarous, *and in particular*[6] the Scythians, Solon *caused him to be told,*[7] *that he had better seek for*[8] hospitality in his own country. Anacharsis immediately *entered the apartment*[9] of the philosopher, and said, "I am here in my own country, and justice demands that hospitality *should unite us.*"[10] Solon, *pleased with*[11] *his bold ingenuity,*[12] received him well, gave him a lodging, and, from their first conversation, *held him in high esteem;*[13] *and, finding him possessed of*[14] a truly philosophical mind, he guided his steps in the career of wisdom. Anacharsis *profited by*[15] the lessons of so great a master, and soon acquired the friendship of the respectable inhabitants and philosophers of Athens; and his fame *spread far around.*[16]

[1] qui l'ont rendre depuis si célébre ;—[2] chez Solon ;—[3] lui faire savoir ;—[4] se loger chez lui ;—[5] avoir beaucoup de mépris pour ;—[6] et surtout pour ;—[7] lui faire dire ;—[8] qu'il ferait mieux de chercher ;—[9] entrer dans la chambre ;—[10] nous unir ;—[11] charmé de ;—[12] sa hardiesse ingénieuse ;—[13] avoir pour lui une haute estime ;—[14] et lui trouvant ;—[15] profiter des ;—[16] s'étendre au loin.

FRIENDSHIP.

FRIENDSHIP! *thou art the delight*[17] of good hearts. Heaven gave thee birth: although thou didst not descend upon earth until grief *was felt among*[18] mortals, thou camest to support them, *to*

[17] tu fais les délices ;—[18] se fit sentir aux ;

make them[1] endure life. The Creator, ever attentive *to mitigate*[2] the misfortunes of mankind, opposed thee alone to all human afflictions. Thou wert *bestowed on*[3] man, *to increase*[4] the measure of his blessings *over that*[5] of his evils; *were it not for thee*,[6] we should pass in tears the short but *dreary*[7] duration of this life. Without thee, like *frail barks*[8] deprived of pilot and helm, constantly beaten by adverse winds, and *driven to and fro*[9] upon a sea *interspersed with*[10] rocks, we should perish unlamented, or *we should escape only to*[11] suffer anew. Thou becomest the *secure*[12] harbour, where *we take refuge*[13] during the storm; where we congratulate ourselves when the danger is past. By thee the unhappy forget their troubles; by thee the happy double their pleasures. Benefactress of all mankind, thou givest them enjoyments which remorse and fear cannot *embitter!*[14]—FLORIAN.

[1] leur faire;—[2] à adoucir;—[3] donner à;—[4] pour rendre;—[5] plus grande que celle;—[6] sans toi;—[7] pénible;—[8] des vaisseaux fragiles;—[9] jeter çà et là;—[10] parsemée de;—[11] nous n'échapper que pour;—[12] assuré;—[13] nous nous réfugier;—[14] empoisonner.

THE *SCYTHIANS*'[15] OFFERING TO DARIUS.

DARIUS, King of *Persia*,[16] having declared war against the Scythians, *entered*[17] their country at the head *of such a numerous*[18] army *as would have struck terror into any*[19] people, except those renowned barbarians; however, instead of marching against the *Persians*[20] *to give them*[21] battle, the Scythians retreated before their enemies, and thus drew them far into the interior of their barren country. The

[15] SCYTHES;—[16] la Perse;—[17] entrer dans;—[18] d'une si nombreuse;—[19] qu'elle aurait porter la terreur chez tout autre;—[20] Perses;—[21] pour leur livrer;

effects of this stratagem *were soon visible;*[1] for this formidable army *exhibited, shortly afterwards, nothing but*[2] unfortunate remains, *saved from*[3] sickness, fatigue, and the horrors of famine. In these *melancholy*[4] circumstances, the king of the Scythians sent ambassadors to Darius, who presented him, *on the part*[5] of their master, a bird, a rat, a frog, and five arrows. *Persian pride*[6] interpreted this offering to its advantage; but Gobrias, a Persian lord, more *exalted*[7] by his profound wisdom than by his birth, gave a very different explanation of it. "Prince," said he to the monarch, "the Scythians *wish to make you*[8] understand, *that, unless you fly away*[9] like a bird, *hide yourself*[10] under ground like a rat, or jump into the water like a frog, you will be *pierced with*[11] their arrows. Believe me, sire, let us leave a country which may become our graves; let us return to Persia."[12] Darius followed *the advice,*[13] *and hastened away.*[13]

[1] se faire bientôt sentir;—[2] n'offrir plus bientôt après que;—[3] échapper aux;—[4] tristes;—[5] de la part;—[6] L'orgueil Persan;—[7] célébre encore;—[8] vouloir vous faire;—[9] que si vous ne vous envoler;—[10] que si vous ne vous cacher;—[11] percer de;—[12] cet avis;—[13] et se hâter de se retirer.

GRANDEUR ALLIED TO BENEVOLENCE.

O GRANDEUR, *how noble art thou,*[14] when virtue renders thee useful! *How grateful is it to see*[15] *a man of rank and power*[16] *employed in*[17] relieving the distresses of his brethren! *How often have I enjoyed it!*[18] I have seen the unhappy shedding tears of gratitude, whilst they surrounded *him who*[19] relieved their troubles: he who, born in a palace,

[14] que tu être belle;—[15] Qu'il être doux de voir;—[16] l'homme puissant;—[17] occuper de;—[18] Combien de fois j'en ai jouir;—[19] celui qui;

leaves his pomp and splendour, and visits the cot tage of the poor, *builds it anew*[1] if destroyed, or brings thither plenty and peace! I see him still every day, that beneficent mortal, *travel over*[2] his immense domains, and *always repairing*[3] where the wretched want his assistance. *Where*[4] the rigours of the winter *are most felt*,[5] where the *overflowing rivers*[6] have carried away the hope of the labourer, *there you may certainly expect to*[7] meet him, ever *employed in*[8] *searching out*[9] misfortune and bringing relief. The only reward worthy of such a man, is in the good he does—how delightful must be his feelings!

[1] la rabâtir ;—[2] parcourir ;—[3] se trouvant toujours ;—[4] Là où ;—[5] se font le plus sentir ;—[6] les fleuves débordés ;—[7] c'est là que vous pouvez être assurer de ;—[8] occuper de ;—[9] découvrir.

THE INFLUENCE OF EDUCATION.

Lycurgus[10] took once two little dogs of the same breed, which he brought up at home, *in a very different manner;*[11] he fed the one delicately, *and trained*[12] the other *for the chase.*[13] When he thought that time had sufficiently strengthened the bodies and habits of his two pupils, *he brought them*[14] into the public square, placed before them *some dainty food*,[15] and at the same time *caused a hare to be started.*[16] Immediately, one of the dogs ran *to the food*,[17] and the other began to pursue the hare with eagerness. In vain the timid hare endeavoured to avoid his enemy; he was caught, and the people *applauded*[18] the dog's skill: then, Lycurgus, *addressing*[19] the assembly, said—"These two dogs

[10] Lycurgue ;—[11] d'une manière bien différente ;—[12] et il dresser ;—[13] à la chasse ;—[14] il les amener ;—[15] des mets friands ;—[16] il fit lancer un liévre ;—[17] vers les mets ;—[18] applaudir à ;—[19] s'adresser à.

are of the same breed; see, however, what a* difference education has made between them."

DR. BENJAMIN FRANKLIN.

Dr. Franklin[1] was born at Boston, in America; *at a very early age*[2] he was *placed under*[3] one of his brothers, who was a* printer; he made *a rapid progress*[4] in that art, so useful to mankind; and, ever* since that time, felt an attachment for *the press*,[5] which lasted *as long as he lived*.[6] Franklin was a philosopher from his *earliest*[7] youth, *without being conscious of it*;[8] and his genius, ever active, was preparing those great discoveries *in science*[9] which have since *associated his name with*[10] that of Newton; and those political reflections which have placed him *by the side*[11] of a Solon *or Lycurgus*.[12]

Soon after his arrival at Philadelphia, he found means *to draw together*[13] some young men, in whom he perceived a disposition *to improve*[14] their mind; they established a small *club*,[15] where every member, after his work was over, and *on holidays*,[16] *brought his stock of ideas*[17] on divers subjects, which were afterwards *submitted to discussion*.[18] This society, of which the young printer was the soul, has been the source of every useful establishment in that province *to promote the progress of science*,[19] the mechanical arts, and particularly *the improvement*[20] of the human understanding. *Higher employments*,[21] at length, called Franklin *from his*[22]

[1] Le Docteur Franklin ;—[2] dès sa plus tendre jeunesse ;—[3] placer chez ;—[4] des progrès rapides ;—[5] le métier d'imprimeur ;—[6] toute sa vie ;—[7] première ;—[8] sans qu'il s'en doutât ;—[9] dans les sciences ;—[10] associé son nom à ;—[11] à coté ;—[12] et d'un Lycurgue ; [13] de rassembler ;—[14] de cultiver ;—[15] société ;—[16] les jours de fêtes ;—[17] donner ses idées ;—[18] discuter entr'eux ;—[19] pour encourager les sciences ;—[20] la culture ;—[21] Des emplois plus élevés ; [22] hors de son ;

country. In the year 1766, this printer was called to the bar of the *House of Commons*,[1] and *underwent*[2] that famous interrogatory, which placed the name of Franklin *as high in*[3] *politics*,[4] as *it was before*[5] in natural philosophy. From that time he defended the cause of America with a firmness and moderation *becoming*[6] a great man. The United States, having obtained their independence, adopted each *its own form*[7] of government, *retaining*,[8] however, almost universally, their admiration for the British constitution. Franklin *now stept forward*[9] as a* legislator, *disengaged*[10] the political machine from multiplied movements which rendered it too complicated, and reduced it to a simple principle, that of a single legislative body, thus forming *the tie*[11] which alone could give it strength and durability. *Having given*[12] laws to his country, Franklin *again undertook to*[13] serve it in Europe, *by negociating*[14] treaties with several powers. From France he returned to America: during three years he was President of the General Assembly of *Pennsylvania*,[15] and his last act *was a grand*[16] example *for those*[17] who are *employed in*[18] the legislation of their country: in the Convention that established the new form of the federal government, he had *differed in some points from*[19] the majority of the members; but, when the articles were ultimately decreed, he said to his colleagues: "We ought to have but one opinion; the good of our country requires that the resolution be unanimous," and he signed. He died in the year 1790. As an* author,

[1] Chambre des Communes ;—[2] il subir ;—[3] dans un rang aussi élevé en ;—[4] politique ;—[5] il être déjà ;—[6] digne de ;—[7] leur propre forme ;—[8] conservant ;—[9] à cette époque paraître ;—[10] il débarrasser ;—[11] le noeud ;—[12] Après avoir donner des ;—[13] entreprendre de nouveau de ;—[14] en négocier ;—[15] Pennsylvanie ;—[16] laissa un grand ;—[17] à ceux ;—[18] employer à ;—[19] différer dans quelques points avec ;

his writings bear invariably the marks of his observing genius and mild philosophy. He wrote several short tracts for that *rank of people*[1] *who have no opportunity for study,*[2] *and whom it is yet of so much consequence to*[3] instruct; he was *well skilled in*[4] reducing useful truths *to maxims*[5] *easily retained;*[6] and sometimes to proverbs or little tales, *adorned with*[7] those simple and natural graces which acquire a new value *when associated with*[8] the name of their author. The whole life of Franklin, his meditations, and his labours, have all been *directed to*[9] public utility; but this grand object, which he had always in view, *did not shut his heart against*[10] private friendship: he loved his family, and was beneficent. In society he listened more than he talked, and was somewhat impatient *of interruption;*[11] he often praised the custom of the Indians, who *always remain silent*[12] some time *before they give an answer to*[13] a question, showing thereby much more *sense*[14] than the Europeans, for, *in the politest societies*[15] in Europe, the shortest discourses are commonly interrupted by *an over eagerness to*[16] answer. Franklin died universally regretted; the epitaph inscribed on his *tomb-stone,*[17] and which was composed by himself, is worthy of him, and shows *his fond belief*[18] in a life to come, when, *as he expresses it in*[19] an ingenious simile, saying, that "he shall appear *once more in*[20] a new and beautiful edition, corrected and amended by the Author."

[1] classe de gens;—[2] qui n'avoir pas les moyens d'étudier;—[3] et qu'il importer cependant tant de;—[4] très habile à;—[5] en maximes;—[6] propres à se graver aisément dans l'esprit;—[7] ornés de;—[8] quand on les associe à;—[9] diriger vers;—[10] ne fermer point son cœur à;—[11] quand on l'interrompre;—[12] garder toujours le silence;—[13] avant que de répondre à;—[14] bon sens;—[15] dans les sociétés du meilleur ton;—[16] l'impatience de;—[17] tombe;—[18] sa foi consolatrice;—[19] ce qu'il exprimer par;—[20] de nouveau comme.

MILITARY EDUCATION *AMONG*[1] THE ROMANS.

EVERY thing contributed *to inspire the Romans with*[2] martial ardour. The continual wars they had to maintain against their neighbours, *made the art of war*[3] necessary and familiar to them; and, *even the plough*,[4] which *constituted*[5] their usual employment, *prepared them for*[6] military *toil*.[7] Rural occupations harden and fortify the soldier; whereas, the trades *practised*[8] in towns *are only fit to enervate him*.[9] Fatigue cannot discourage him who exchanges the *plough*[10] for the sword. The Roman soldiers were accustomed *to walk*,[11] in five hours, twenty and sometimes twenty-four *miles*;[12] and, *on the march*,[13] they carried sixty pounds weight. Young Romans, of every condition, hardened themselves by *martial exercise*,[14] after long races *on foot*[15] or *on horseback*,[16] they threw themselves, *covered with*[17] sweat, into the *Tiber*[18] which they *swam across!*[19] It was thus officers and soldiers *were formed*,[20] and "the Roman youth," says Sallust, "as soon as *they were*[21] able to carry arms, learnt the art of war, *by performing in camps the most arduous tasks*.[22] *They prided themselves not in giving*[23] feasts *or submitting to pleasure*,[24] but *on having*[25] beautiful arms and horses: no difficulty discouraged such men, and no enemy inspired them with fear; their courage rendered them superior to all; emulation *fired their mind*,[26] and to distinguish

[1] CHEZ;—[2] à inspirer aux Romains une;—[3] rendre le métier de la guerre;—[4] le labeur même;—[5] faire;—[6] les préparer aux;—[7] travaux;—[8] que l'on exercer;—[9] ne font que l'énerver;—[10] la charue;—[11] de faire;—[12] milles de chemin;—[13] en faisant route;—[14] les exercices militaires;—[15] à pied;—[16] à cheval;—[17] couverts de;—[18] Tibre;—[19] traverser à la nage;—[20] qu'on former:—[21] qu'elle être;—[22] en s'exerçer dans le camp aux plus rudes travaux;—[23] Elle ne se piquer pas de donner des;—[24] ou de se livrer aux plaisirs;—[25] d'avoir;—[26] animer leur âme;

themselves by some noble action was all their ambition. It was thus they *endeavoured to secure*[1] the esteem of their countrymen: *in this they conceived*[2] *true nobility to consist.*[3] The soldiers, thus hardened from their earliest youth, *enjoyed*[4] good health; and the Romans, who *waged war*[5] in so many climates, do not appear to have suffered much by *illness;*[6] *whereas,*[7] it often happens *in our days,*[8] that armies, without having fought, melt away in a single campaign.

[1] chercher à acquérir ;—[2] c'est en quoi ils croire ;—[3] que consister la véritable noblesse ;—[4] jouir ;—[5] qui faire ;—[6] les maladies ;—[7] au lieu que ;—[8] de nos jours.

RASSELAS'S ADVICE TO HIS FRIENDS.

"My friends, (said Rasselas) I have seriously considered our manners and our *prospects,*[9] and find that *we have mistaken*[10] our *own interest.*[11] The first years of man must *make provision*[12] for the last. He that never reflects, never can be wise; *perpetual levity*[13] *must end in*[14] ignorance; and intemperance, though it may *fire the*[15] spirits for an *hour*[16] *will make life short*[17] *or miserable.*[18] Let us consider that youth is of no long duration; and that, in maturer age, when the *enchantments*[19] of fancy shall cease, and *phantoms of delight*[20] *dance no more about us,*[21] we shall have no comforts left but the esteem of *wise men,*[22] and the means of doing good. Let us therefore stop *whilst to stop is in our power;*[23] let us live as men *who are sometime to grow old,*[24]

[9] vues ;—[10] nous nous égarer sur ;—[11] vrais intérêts ;—[12] pourvoir ;—[13] une légéreté perpétuelle ;—[14] aboutir à ;—[15] ranimer les ;—[16] moment ;—[17] doit abréger la vie ;—[18] ou la rendre misérable ;—[19] prestiges ;—[20] les plaisirs illusoires ;—[21] s'envoler ;—[22] gens vertueux ;—[23] tandis qu'il est en notre pouvoir de nous arrêter ;—[24] qui devoir vieillir un jour ;

and to whom[1] it will be the most dreadful of all evils to count their past years *by follies,*[2] *and to be reminded of their former luxuriance of health only*[3] by the maladies which riot has produced."—JOHNSON.

[1] et pour qui ;—[2] par leurs folies ;—[3] et de ne se souvenir de leur vigueur passée que.

DR. SAMUEL JOHNSON.

THIS *learned man*[4] was born at Litchfield, where his father was established as* a* bookseller. *After*[5] leaving the University of Oxford, where he studied for some time, he came to London, and soon after began his career *as an author:*[6] we shall not enumerate the numerous works of this writer, they are such as *will immortalize*[7] his name. The Editor of the "Biographia Dramatica," who has very ably delineated his character as a* man of letters, shows him with no less advantage in another point of view:—"It would be *the highest*[8] injustice, (says he,) *were I not to observe,*[9] *that nothing but*[10] his great genius *can possibly exceed*[11] the extent of his erudition; and it would be *adding*[12] a greater injury to his still more valuable personal qualities, were I to stop here, *since, together with the ablest head,*[13] he seems possessed of the best heart. Every line, every sentiment, that *issues*[14] from his pen, *tends to*[15] the great centre of all his views—*the promotion of*[16] virtue, religion, and humanity; nor are his actions less directed towards the same end. Benevolence, charity, and piety, are the most striking features

[4] savant ;—[5] En ;—[6] d'auteur ;—[7] il suffira de dire qu'ils immortaliser ;—[8] de la plus grande ;—[9] si je n'observer pas ;—[10] qu'il n'y a que ;—[11] qui puisse surpasser ;—[12] faire encore ;—[13] puisqu' avec l'esprit le plus habile ;—[14] s'échapper ;—[15] tendre vers ;—[16] qui est de faire naître le goût de ;

of his character; and, while his writings point out what a *good man*[1] ought to be, his own conduct *sets us an example*[2] of virtue."

[1] homme de bien ;—[2] nous donner un modèle.

HEROISM.

A Dutch captain, named John Schaffelaar, *being in possession of*[3] the Fortress of Barnevelt, in 1482, was there besieged, and *summoned to*[4] surrender, but would not capitulate *until a*[5] breach was made, when he consented to yield. The first article of the capitulation required that the captain *should be thrown*[6] from the top of the tower, *which raised*[7] the indignation of the besieged, who swore all to die sooner than accede to such a condition; but the generous Schaffelaar, *climbing to*[8] one of the battlements, cried to them—"Friends, I must die one day, and I shall never have an opportunity of dying more gloriously, since I save you all by my death." Having said these words, he precipitated himself from the top of the tower.

[3] occupait ;—[4] sommer de ;—[5] jusqu' à ce que la ;—[6] fut jeté ;—[7] ce qui excita ;—[8] grimper sur.

SECTION III.

ARNOLD DE WINKELRIED.

At the battle of Sempach, a knight of the Canton of Untervalden, in Switzerland, named Arnold de Winkelried, seeing that his countrymen could not break the line of battle of the Austrians, who were armed from head to foot, and formed a very close column, conceived the generous design of sacrificing himself for his country. "My friends," said he to the Swiss who surrounded him, "I am about to sacrifice my life for my country: I only recommend to you my family. Follow me!" On this, he placed them in the form of a triangle, of which he formed the point; marched towards the centre of the enemy, and, grasping as many pikes as he could, he threw himself on the ground; thus opening, to those who followed him, a way to penetrate into this thick column. The Austrians, once broken, were conquered, the weight of their arms becoming fatal to them.

FREDERIC II., KING OF PRUSSIA.

This king, who has been surnamed the Great, was born in 1712; as soon as he ascended the throne he displayed his ambition and military

dispositions, by demanding Silesia from Maria Theresa, under the plea that it had been wrongfully dismembered from the possessions of his family; he entered it with a powerful army, and conquered it. In 1757, he found himself obliged to contend at once with Russia, the German Empire, the House of Austria, Saxony, Sweden, and France; the numerous armies of his enemies overran the whole of his dominions; but his extraordinary activity enabled him to meet every where his enemies, and give them battle. It is difficult to say which deserves most to be admired—his signal victories, or his ability in repairing his defeats. Always above the vicissitudes of fortune, he beheld, with the same philosophical calmness, his successes and the bitterest strokes of fate.

The activity of his mind was easily discerned in the vivacity of his eyes; he was one of those extraordinary men, who, by a judicious and regular partition of time, and by perseverance, can pursue a variety of occupations, which common mortals must contemplate with astonishment. Had he not been a king, he would, in any situation have been a very distinguished man: being a king, he displayed those talents which usually require the retirement of a private life for their cultivation, in a degree of excellence which his situation and mode of life rendered still more extraordinary.

As all particulars respecting a man so eminent are objects worthy of attention, we shall subjoin an account of his habitual mode of life, as it is given by the best authorities. He was plain in his dress, and always wore a military uniform; a few minutes early in the morning served him to arrange it: boots made always part of it. Every moment from five o'clock in the morning to ten at night had its regular allotment. His first employment,

when he arose, was to peruse all the papers that were addressed to him from all parts of his dominions; the lowest of his subjects being allowed to write to him, with the certainty of an answer. Every proposal was to be made, and every favour to be asked, in writing; and a single word, written with a pencil in the margin, informed his secretaries what answer to return.

Continuation.

This expeditious method excluding all verbal discussions, saved a great deal of time, and enabled him so well to weigh his favours, that he was seldom deceived by his ministers. About eleven o'clock the King appeared in his garden, and reviewed his regiment of guards, which was done at the same hour by all the Colonels of his armies. At twelve o'clock, precisely, he dined, and usually invited eight or nine officers. At table he discarded all etiquette, in hopes of making conversation free and equal; but, though his own *bon-mots* and liveliness offered all the encouragement in his power, this is an advantage that an absolute monarch cannot easily obtain. Two hours after dinner, Frederic retired to his study, where he amused himself in composing verse or prose, or in the cultivation of some branch of literature. At seven, commenced a private concert, himself playing upon the flute with the skill of a professor; and frequently he had pieces rehearsed, which he composed himself. The concert was followed by a supper, to which few were admitted except literary men. As he sacrificed many of his own gratifications to the duties of royalty, he exacted a severe account from his officers, and all who had places in the State. His severity, however, became some-

times cruelty: having one day given orders, on pain of death, that no light should be seen in the camp after eight o'clock in the evening, he perceived, on going his rounds, a light in the tent of an officer, who, on seeing the king, fell upon his knees, and, producing a letter, entreating pardon, it being, as he said, to his wife, and, as the battle was to be fought on the morrow, perhaps the last he should ever write.—Frederic ordered him to add, as a postscript, what he should dictate, which was: "Ere you receive this letter, I shall be no more."—The officer expiated his crime by death.

Severe as he was, a love of justice towards his subjects was predominant in his mind, and he endeavoured to give them every advantage consistent with a despotic government. With regard to his relations with foreign powers, he was by no means scrupulous as to the choice of the means which tended to its aggrandizement. Voltaire, who knew him well, has depicted his character in three words, which compare him to a piece of marble—*hard and polished.*

MAGNANIMITY.—GREATNESS OF MIND.

Magnanimity is the delight of great minds; it is the feeling which leads us to perform noble and great actions, though painful and difficult. Magnanimity expects no reward, and rests satisfied with the self-approbation which arises from being actuated by pure and disinterested motives. It is a secret instinct of the soul which prompts to great actions; it is a quick spontaneous feeling untainted with selfishness;—it is the forgetting of ourselves to think of others' good.

The source of true greatness of mind consists in the command we assume over our passions and

desires. The man whose soul rises to such a dignified height knows no jealousy; is ever ready to sacrifice himself for the good of his country and of mankind: far from concealing his faults, he acknowledges them; he does not suffer himself to be cast down by the reverses of fortune; when raised to dignities and power, he feels no pride; when he has it in his power to avenge himself he forgives.

PORTRAIT OF THE TRUE CHRISTIAN.

The pious man is often disdained in society by men of the world; he is often taxed with narrowness of genius and meanness of soul. He is often dismissed to keep company with those whom the world calls, "good folks." But how unjust is mankind! How little does it become them to distribute glory! The character of a Christian is noble and great. A Christian unites in himself what is most elevated in the mind of a philosopher, or in the heart of a hero. He alone knows how to distinguish the true from the false. It is the Christian, who, having learnt by the accurate exercise of his reason, the imperfection of his knowledge, and having supplied the want of perfection in himself, by submitting to the decisions of an infallible being, steadily resists all the sophisms of error and falsehood. And as he possesses and surpasses whatever is most grand in the mind of a philosopher, so he possesses whatever is most noble in the heart of a hero. That grandeur of which the worldly hero imagines himself in possession, the Christian truly enjoys; the latter forms the heroical design of taking the perfections of God for his model, and then surmounts every obstacle that opposes his laudable career: he stems the immortal torrent, repulses the pernicious

maxims of the world, bears pain, and despises shame, and finally reaches the noblest end mankind can have in view.—ROBINSON.

ALEXANDER THE GREAT,

WHILE very young, seeing his father give up, as useless, a horse extremely fiery and restive, cried out, "What a* horse do* those people lose, who, through ignorance and timidity, cannot make use of him!" He immediately approached the spirited courser, and flattered and caressed him. After having mounted, and walked him for some time, he gave him the spur; then, turning him round, gently, he brought him to the king his father, and dismounted. "O, my son," said the king, "seek a kingdom worthy of thy great mind; Macedonia cannot contain thee!" The horse, tamed by the skill of Alexander, has shared the fame of his master, and is known in history by the name of Bucephalus.

TO THE ENGLISH YOUTH.

YE amiable youths, from whose minds the artifices of the world have not yet obliterated the precepts of a virtuous education; who are not yet infected with its inglorious vanities; who, still ignorant of the blandishments of seduction, have preserved the desire to perform some glorious action, and retained the power to accomplish it—let the voice of experience recommend you to cultivate those things which tend to incite and fortify your souls to noble deeds; to acquire that cool judgment and intrepid spirit, which may enable you to form correct estimates of the characters of mankind, and of the pleasures of society. Turn your

eyes from those trifling and insignificant examples which a degenerated race of men affords, and study the illustrious characters of the ancient Greeks, the Romans, and those which are truly English. In what nation will you find more celebrated instances of human greatness? What people possess more valour, courage, firmness, and knowledge? Where do the arts and sciences shine with greater splendour, or with more useful effect? But do not deceive yourselves by a belief that you will acquire the character of an Englishman by assuming an unbecoming pride, by admitting into your minds prejudices against other nations:—No; you must pluck the roots of vice from your hearts, destroy the seeds of weakness in your bosoms, and imitate the great examples of heroic virtue which England affords. It is an ardent love of liberty, undaunted courage, deep penetration, elevated sentiment, and well cultivated understanding, that constitute the British character.—It is virtue alone that can ennoble and adorn the human character!—ADAPTED FROM ZIMMERMANN.

CAIUS JULIUS CÆSAR.

JULIUS CÆSAR was born of the illustrious family of the Julii, in the year 98 B. C. He was the best-shaped man of his time; dexterous at all manner of exercises, indefatigable, full of valour, and of an exalted courage; forming vast designs, magnificent in his expenses, and liberal even to prodigality. Nature, which seemed to have framed him to command all the rest of mankind, had given him an air of greatness and a dignity of aspect inexpressible; but that air of greatness was allayed by the sweetness and gentleness of his manners. As

an orator he was little inferior to Cicero himself; the charms of his delivery, and the strength of his arguments, made his eloquence almost irresistible. Amidst all his civil and military labours, he found time to be the author of many works; and his book on the Gallic War, which has been preserved from the ravages of time, gives him a high rank as a historian.

His boundless ambition, however, has obscured the glory of his great actions. Born a simple citizen in a Commonwealth, he formed in private life the project of becoming the master and sovereign of his country, pursuing steadily his favourite maxim, "that he would rather be the first man in a village, than the second in Rome." Neither the greatness nor the dangers of such an undertaking, did not deter him: he foresaw the difficulties he had to encounter; but the examples of Marius and Sylla showed him that it was not impossible for him to raise himself to the supreme power. He began with conquering men's hearts, as the surest foundation of the empire to which he aspired: wise and discreet even in his most immoderate desires, he ever acted with surprising prudence; his conceptions, always just, carried him by degrees towards his plan of sovereignty.

Having enjoyed, successively, every civil and military honour that the Republic could bestow, and subdued Pompey, the great rival of his glory, he procured himself to be chosen perpetual Dictator: but even then, not content with this unconstitutional power, he aimed at the imperial dignity. He saw that the Romans were arrived at that point of effeminacy and luxuriousness, when liberty is no longer considered as a blessing by a degenerate people, and he expected little resist-

ance. But Cæsar had enemies whom he little expected, having heaped upon them his favours, and by whose hands he was doomed to fall: some were urged by private motives of revenge, and others by a love of their country, and all swore to perish rather than to see the extinction of the public liberty. Cæsar's death being resolved on, the conspirators basely assassinated him in the Senate House, where they should only have seized him, and brought him to a trial for usurpation. His death produced general anarchy in the state, and paved the way to the revolution which put an end to Roman liberty, and erected in its place the despotism which reigned ever afterwards.

REFLECTIONS ON EDUCATION.

I CONSIDER a human soul without education like marble in the quarry, which shows none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance. The philosopher, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. It is therefore an unspeakable blessing to be born in those parts of the world where wisdom and knowledge flourish: though it be confessed, there are,

even in these parts, many poor uninstructed persons, who are but little above the inhabitants of barbarous climes; those who have had the advantage of a more liberal education rise above one another by different degrees of perfection. But to return to our former comparison:—A statue lies hid in a block of marble; and the art of the statuary clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it: what sculpture is to a block of marble, education is to the human soul, Thus we see the statue sometimes only begun to be chipped, sometimes rough-hewn and but just sketched into a human figure; sometimes we see the man appearing distinctly in all his limbs and features, sometimes we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a Phidias or Praxiteles could not give several nice touches and finishings.

Discourses of morality, and reflections upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourselves, and consequently to recover our souls out of the vice, ignorance, and prejudice which naturally cleave to them. I have all along professed myself a promoter of these great ends; and I flatter myself that I do from day to day contribute something to the polishing of men's minds: at least my design is laudable, whatever the execution may be.—ADDISON.

POMPEY THE GREAT.

A CONTINUAL series of victories entitled Pompey to the name of Great, and for a long time he drew upon himself the admiration of the whole world. At the early age of twenty-three he began his career

as a general, and fought and conquered as such: in the course of his life he made war in the three parts of the world then known, and always returned home loaded with laurels. By so many victories and conquests he at last became greater than the Romans wished him to be, and, in that high degree of glory to which fortune had raised him, thought it became his dignity to forbear being too familiar with his fellow-citizens, so that he seldom appeared abroad. If he came out of his house, he was always followed by a crowd of his dependents, whose numerous appearance looked more like the court of a great prince than the attendance on a citizen of a republic; not that he made an ill use of his power, but men of a free city saw with displeasure that he affected the manners and ways of a sovereign. Being accustomed from his youth to the command of armies, he could not resume the simplicity of private life: his morals, indeed, were pure and untainted, and he was even justly celebrated for his temperance. No one ever suspected him of covetousness; and, in the pursuit of dignities, he was less fond of the power that is inseparable from them, than of the honours and splendour that surround them. More affected by pomp than ambition, he continually strove to obtain honours that might raise him above all the commanders of his time, and could not bear that any one should pretend to an equal share of glory. It seemed as if he coveted to be the only general of the republic, when he should have contented himself with being the first. This jealousy created him a great many enemies, of whom Cæsar became the most dangerous and formidable: the one could not bear an equal, the otner a superior.

Cæsar, more artful, was silently laying the foun-

dation of his own greatness, and was incessantly working at the ruin of Pompey, whilst he lulled him into an entire confidence. Pompey at last perceived the snares with which he was surrounded, and could not help blushing when he saw that he had been overreached by a man whose abilities he had thought inferior to his own: he therefore resolved to undo what he conceived to be his own work, and to subvert Cæsar's fortune; flattering himself, that, being master of the senate, nothing could withstand him. Cæsar, on his side, grounded his hopes on a victorious army that adored him, on the bravery of his soldiers who followed him in the greatest dangers with a blind confidence, and on the affection of the people whom he had won over by his excessive liberality. Both these great rivals having taken up arms, they met in the plains of Pharsalia, where Pompey lost the battle, which decided the fate of Rome and of the universe.

THE PATRIOT.

A TRUE patriot is a friend to no party; he inherits a laudable freedom of thought, which unshackles his mind from narrow prejudices, and opens his eyes to the more extensive view of public good. His only aim is the honour, safety, and interest of his country; on this mark he keeps his eye constantly fixed, nor can the allurements of interest, or the power of flattery, ever move him from his point. He finds his true reward in virtue, and is equally insensible to the promising smiles of the great that would tempt, and the meanness of the fiercest tyrants that would force, him to forsake her. He derides the folly, and pities the meanness, of those who forfeit their honesty, to build their happiness on the unstable

basis of false applause, or the allurements of servile ambition. He fears not censure, when conscious of having performed his duty; nor regards the slander against which innocence itself is not armour proof: he is directed, influenced, and biassed by none: and, whilst he is engaged in his country's service, he thinks the most glorious epithets the world can fix upon him, are those of a *rigid, inflexible, honest man.*

THE DYING SOLDIER.

In the heat of the battle of Neerwinde, won by the French, in 1693, Marshal Luxemburgh, who commanded them, seeing a soldier of the guards quitting his corps, said to him, in a threatening tone, "Where dost thou go?"—"My lord, (said the soldier, opening his coat, to show his wound,) I am going to die a few paces farther off, happy to have exposed and lost my life for my country, and to have fought under so great a General as you."

THE MORNING OF AUTUMN—AN IDYL.

The first ray of the morning sun had already gilded the tops of the mountains, and announced one of the finest days in autumn, when Milo opened his window. Transported at the sight of the beauties of nature, and inspired with a divine enthusiasm, he took up his lyre and sung—

"Can I, ye gods! can I express my transports and my gratitude in strains worthy of you? Nature is displayed in all her beauty—her riches are lavished with profusion; joy and gaiety are everywhere visible. The plenty of the season smiles in our vineyards and in our orchards. How beautiful is the country! how charming the variegated scenery of autumn!

"Happy he, whose heart is a stranger to remorse; and who, satisfied with his condition, enjoys the sweet satisfaction of doing good. The freshness of the morning awakes him to action and enjoyment. The day is full of charms, and night invites him to gentle sleep. His mind is always alive to impressions of pleasure; the various beauties of the seasons delight him, and he alone possesses the purest enjoyments of nature.

"But happier far is he, who shares these enjoyments with a companion, whom nature and the graces have formed; with a companion like thee, my Daphne! Since Hymen united our fortunes, they have been like the harmony of two flutes, gently modulating the same air; whoever hears them is filled with delight. Did my eyes ever express a desire, which thou didst not endeavour to anticipate? Did I ever enjoy any pleasure, which was not increased by thy presence? Have I ever been perplexed with any care, which thou hast not dissipated, even as the sun dissolves the mists? Yes, Daphne, on the day when I led thee to my hut, I saw all the comforts of life attach themselves to thee. Order, neatness, content, and cheerfulness, ever attended thy footsteps; and the gods delight in crowning thy works with success.

"Thou art the sweetener of my life, and causest every thing around me to wear a smiling aspect. Heaven showers down its blessings on my habitation; they are diffused over my flocks, my plantations, and my harvests. The labour of the day is a perpetual source of amusement; and, when I return at night under this peaceful roof, what delight do I experience in meeting thee! The spring appears more gay, the summer and autumn more rich; and when hoary winter covers our humble cot, seated near our comfortable fire, amidst the

most pleasing cares, I taste in thy society the comforts of domestic security. Let Boreas vent his rage,—let the snow conceal the country from my sight,—I am more and more sensible that thou art the source of my happiness. You, loveliest of children! complete my bliss. Adorned with the graces of your mother, what felicity do you not promise to me! The first words which Daphne taught you to say, were, that you loved your father. Health and cheerfulness beam in your countenances, and the desire of pleasing is evident in your looks. You are our present delight, and your happiness will be the comfort of our old age. When I return from the fields, you hasten towards me; and you eagerly receive my presents, the fruits which I have gathered: your pleasure enchants me."

While he thus sung, Daphne entered, holding in each arm a child, more beautiful than the god of love. Tears ran down the cheeks of Daphne, for she had heard his song. "Ah! Milo, (said she, heaving a sigh,) how happy are we!"

Whoever had seen them at that moment, would have been sensible that virtuous minds only can enjoy so much felicity.—GESSNER.

ON SCIENCE.

A LIVELY dispute has divided the philosophers of Europe:—it is debated, whether the arts and sciences are more serviceable or prejudicial to mankind. They who maintain the cause of literature, endeavour to prove their usefulness, from the impossibility of a large number of men subsisting in a small tract of country, without their assistance; from the pleasure which attends the acquisition; and from the influence of knowledge in promoting practical morality.

They who maintain the contrary opinion, display the happiness and innocence of those uncultivated nations who live without learning; urge the numerous vices which are to be found only in polished society; enlarge upon the oppression, the cruelty, and the blood that must necessarily be shed, in order to cement civil society; and draw this consequence, that the happy equality of conditions is preferable to the unnatural subordination of a more refined constitution.

After hearing the arguments of both parties, I thus conclude:—In order to make the sciences useful in any country, it must first become populous; the inhabitants must go through the different stages of hunters, shepherds, and husbandmen: but, when property becomes valuable, and consequently gives cause for injustice; when laws are appointed to repress injury, and secure possession; when men, by the sanction of those laws, become possessed of superfluity; when luxury is thus introduced, and demands its continual supply; then it is that the sciences become necessary and useful, —the state cannot subsist without them. Then must they be introduced, to teach men to draw the greatest possible good from circumscribed possession, and to restrain them within the bounds of moderate enjoyment.

The sciences are not the causes of luxury, but its consequences; and the destroyer brings with it an antidote which resists the virulence of its own poison. By asserting that luxury introduces the sciences, we assert a truth; but if, with those who reject the utility of learning, we assert that the sciences also introduce luxury, we shall be at once false, absurd, and ridiculous.—GOLDSMITH.

PHILOCTETES' FAREWELL TO THE ISLE OF LEMNOS.

O HAPPY day! O pleasing light, that after so many years manifests thyself at last! I obey thee, I will* depart, the moment I have bid these scenes adieu. Farewell dear cave! ye* nymphs of these humid meads, farewell! I no more shall hear these murmuring billows. Farewell thou* shore where the bleak winds have so often pierced me! Fare well ye* promontories, where echo so often re peated my groans! Farewell ye* springs, that were so bitter to me! Farewell thou Lemnian land! happiness awaits me at last, for I am going whither the will of the gods and my friends call me.—FENELON.

HAPPINESS—WHAT IT IS.

THE sun had long since sunk behind the adjacent mountains, and the sage Ibrahim was retiring to rest, when a knocking at the door of his hermitage drew him thither; he opened it, and there stood before him a youth whose care-marked visage spoke him to be the child of grief: "Sire, (said the youth,) permit a stranger to pass the night beneath your friendly roof, till the returning morn enables him to pursue his way with safety." The hermit bid him welcome to his cot, and spread his homely board before him. Roots supplied the place of costly viands, and water, from a neighbouring spring, the place of blood-inflaming wine. The sigh, the starting tear, and all the behaviour of his guest, filled the sage with emotions of compassion; and desiring, if possible, to alleviate the pains of the stranger, he inquired into the cause of his grief. "Sire, (said the youth,) your kind in-

tentions demand at once my thanks and my compliance."

"My father was a merchant,—in point of wealth, Bagdad had not his equal: early he left me to possess his fortune; the loss of my father was soon forgotten amidst the riches, flatterers, and friends, that now surrounded me. But, when reflection took place, happiness became my desire: I extended my commerce, I trafficked to all parts of the globe, and was successful; but yet I was not happy,—my desires increased with my possessions, and I was yet miserable. I then determined to become a soldier, and soon obtained a commission; having on several occasions given proofs of my valour, I was sent by the Sultan to oppose a rebellion that had broken out in a distant province. I went,—was successful, and returned in triumph, laden with honours; and so much was the Sultan possessed in my favour, that he offered me his daughter in marriage.

"Awhile I thought myself happy; but the envy of some, and the artifice of others, soon convinced me of my error. I now resolved to quit public life, and to seek in pleasure the happiness hitherto unknown. My palace became the scenes of delights; the richest viands were daily on my table; the most costly liquors sparkled in my bowl. But, alas! frequent debauchery impaired my health; and the diversions of the night embittered the reflections of the morning.

"I now was determined to quit my home; and seek, in solitude and retirement, that happiness I had hitherto sought in vain, and which I am inclined to believe is no more than the object of creative fancy. For this purpose, I consigned to the charge of a friend the care of all my possessions, and was on the search after a proper place of retire-

ment, when night overtook me, and I implored the shelter of your hospitable roof."—Here the youth paused, and the sage began:—

"The object of your pursuit is good, my son; and your not hitherto attaining it arises not from its non-existence, but from your errors in the pursuit of it. Happiness, my son, has not its seat in honours, pleasure, or riches: to be happy is in the power of every individual; to all, Heaven has given wisely; and those who receive what it bestows, with thankfulness and content, are the only happy.

Return then, my son, to thy possessions; employ the power of doing good, lent by thy Creator; and know that contentment is the substance, and happiness her shadow: those who have the one possess the other.

[*The Misery of a Being endowed with Sentiments above its Capacity of Enjoyment, is thus admirably described in one of the Fables of Locman, the* Indian moralist.*]

A* FABLE.

An elephant that had been peculiarly serviceable in fighting* the battles of Vistnou, was ordered by the god to wish for whatever he thought proper, and the desire should be attended with immediate gratification. The elephant thanked his benefactor on bended knees, and desired to be endowed with the reason and the faculties of man. Vistnou was sorry to hear the foolish request, and endeavoured to dissuade him from his misplaced ambition; but, finding it to no purpose, he granted what he asked. The reasoning elephant went away rejoicing in his new acquisition; and, though its body still retained its ancient form, he found his passions and appe-

tites entirely altered. He first considered that it would be not only more comfortable, but also much more becoming, to wear clothes: but, unhappily, he had no method of making them himself, nor had he the use of speech to demand them from others; and this was the first time he felt real anxiety. He soon perceived how much more elegantly men were fed than he; therefore he began to loathe his usual food, and longed for those delicacies which adorn the tables of princes: but here again he found it impossible to be satisfied; for, though he could easily obtain flesh, yet he could not dress it. In short, every pleasure that contributed to the felicity of mankind, served only to render him more miserable, as he found himself utterly deprived of the power of enjoyment. In this manner he led a repining discontented life, detesting himself, and regretting his ill-judged ambition; till at last, his benefactor, Vistnou, taking compassion on his forlorn situation, restored him to the ignorance and the happiness which he was originally formed to enjoy.—GOLDSMITH.

JOHN BAPTIST LANGUET.

LANGUET, Doctor of the Sorbonne, and Vicar of St. Sulpice, at Paris, was one of those extraordinary men whom Providence raises up for the relief of the indigent and wretched, for the good of society, and the glory of nations. He was born at Dijon in 1675, and, after having made some progress in his studies in his native place, he continued them at Paris, and resided in the seminary of St. Sulpice. In 1698 he was received into the Sorbonne, and took his degree with applause; and, a few years afterwards, having taken orders at Vienne, in Dauphiné, he returned to Paris, took

his degree of Doctor, and from that time attached himself to the community of St. Sulpice; M. de la Chatardie, who was vicar there, choosing him for his curate. Languet continued curate nearly ten years, and sold his patrimony to relieve the poor. During this period, M. de la St. Vallier, Bishop of Quebec, being prisoner in England, requested of the king, that Languet might be his assistant in North America. Languet, prompted by his zeal for the conversion of infidels, was about to accept of the place, but his friends advised him to decline the voyage, as his constitution was by no means strong. He succeeded M. de la Chatardie, Vicar of St. Sulpice, 1714.

His parish-church being out of repair, and scarcely fit to hold twelve hundred persons, whereas the parish contained one hundred and twenty-five thousand inhabitants, he conceived the design to build a church proportionable to the number of inhabitants, and worthy of the capital of the kingdom. He began his enterprise with only one hundred crowns, trusting to the generosity of the public to carry it on, and was not disappointed; donations were sent him from all quarters, and the Duke of Orleans permitted him to apply to that purpose the profits of a lottery. This prince laid the first stone of the building, in the year 1718; and Mr. Languet, during the remainder of his life, spared neither pains nor expence to render his church one of the most magnificent in the world. It was consecrated in 1745, with much splendour, and the king of Prussia, Frederic II. wrote the following letter to this worthy priest:—

"Sir, *Potsdam, Oct.* 4, 1748.

"I have received with pleasure the account of the consecration of your church. The order and

magnificence of the ceremonies cannot fail to give one a great idea of the beauty of the building which has been the object of them, and are sufficient to characterize your good taste; but that which I am persuaded distinguishes you much more, is the piety, beneficence, and zeal, which you have displayed throughout the whole undertaking—qualities which, however necessary in a man of your function, do not, on that account, the less merit the esteem and attention of all mankind: it is to these, Sir, that you owe the testimony which I am desirous to give you of my esteem. I pray God to have you in his holy protection.

FREDERIC."

Continuation.

ANOTHER work, which does no less honour to this worthy priest, is the establishment of *La Maison de l'Enfant Jesus.* This establishment, which has proved highly beneficial to the community, is, perhaps, the best calculated, of all his benevolent institutions, to exhibit with advantage the talents and merits of Mr. Languet. It consisted of from thirty to thirty-five young ladies, of noble descent, but poor; those were preferred whose ancestors had been in the king's service. Here they were boarded and educated in a manner suitable to their birth; but, in the meantime, were employed, by turns, in superintending the bake-house, the poultry-yard, the dairy, the laundry, the dispensary, the repository for linen, the spinning-rooms, and the objects of household management; by which means they became good housewives, and were enabled to be useful to their relations in the country. Besides, the habits to which they were accustomed, of assisting, by a thousand little cha-

ritable offices, the poor women and girls who worked in the house, rendered them more affable, humble, obliging, and fitter for society, than if they had associated only with persons of noble blood. A second object of this establishment was, to afford an asylum to more than eight hundred poor women and girls destitute of the means of support, who were provided with daily food, and made to earn their support chiefly by spinning cotton and linen. They were divided into different classes, over each of which presided two ladies of the congregation of St. Thomas de Villeneuve, of which Mr. Languet was Superior-general; their business was to oversee the work, and to give instructions to the work-women, and they never left the room until they were relieved by others. This establishment has proved a happy retreat for numerous unfortunate women, who, when they left the house, received the amount of what they had earned by their labour. Mr. Languet was indefatigable in providing for their comfort, as well as for their religious and moral improvement. Though the land attached to the house consisted of only seventeen French acres, yet it afforded pasture to a sufficient number of cows, to give milk for upwards of two thousand children in the parish; the bake-house furnished more than 100,000 pounds of bread monthly, which was distributed among the poor. The order and regularity with which every department in this house was conducted either for the instruction, employment, or support, of such a number of persons, were so admirable, and gave so high an idea of the directing hand, that Cardinal Fleury wished to get Mr. Languet appointed superintendant-general of all the hospitals in the kingdom. The expense of this establishment was immense: he spent his whole revenue on it; an inheritance

which came to him by the death of the Baron de Montigni, his brother; and the estate of the Abbé de Barnay, granted him by the king.

Languet did not confine his beneficence and his zeal to the establishment he had formed, but extended his charity to the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He inquired, with care, if the legacies which were left him were to the disadvantage of the poor relations of the testator; in that case he restored to them not only the legacy, but often gave them a large sum of his own, to enable them to settle in life. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him, by her last will, a legacy of more than six hundred thousand livres, he only took thirty thousand livres for the poor, and returned the remaining sum to her relations.

It is said, from good authority, that he disbursed nearly a million of livres in charities every year. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth, in 1725, in order to relieve the poor, he sold his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had no tapestry, and but a mean serge bed, which Madame de Camois had lent him, having sold before, for the poor, all the presents she had made him at different periods. His charity, however, was not confined to his own parish; at the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed.

Languet did not confine his views to relieve the

most wretched part of the community, but whatever concerned the glory and welfare of his country was the object of his care: he interested himself with great zeal in the promotion of arts and commerce. In times of public calamity, he was indefatigable in allaying the evil; his countrymen have, more than once, beheld him with astonishment in the midst of conflagrations, directing the succours with wonderful prudence and ability.

In the concerns of life he understood well the different dispositions of men, and knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs, he decided with surprising sagacity and judgment, displaying talents which would have fitted him for the first places in the state; and he would have been raised according to his merit, if he had possessed any other ambition than to be the father of the unfortunate. He refused the bishopric of Couserans, and that of Poictiers, and several others which were offered him by Louis XIV. and Louis XV. under the ministry of the Duke of Orleans and Cardinal de Fleury. In the year 1748 he resigned his vicarage to M. L'Abbé du Lau, but continued to preach every Sunday, according to his custom, in his own parish-church; as also to support *La Maison de l'Enfant Jesus*, until his death, which happened October 11, 1750.

His piety and continued application to works of beneficence, did not hinder him from being lively and cheerful; he had a fine genius, which showed itself by the agreeable repartees and sensible remarks that he made in conversation.

JOHN HOWARD.

Ton œil, chez aucun peuple, au palais d'aucun roi,
N'a rien vu d'aussi rare et d'aussi grand que toi. *Delille.*

JOHN HOWARD was one of the small class of men who have perpetuated their names by the good they have done to their fellow-creatures. He was born about 1727, at Hackney, where his father lived, after having retired from business with a handsome fortune. It appears that more care was taken to secure his morals and religious principles, than to instruct him in literature. Indeed, any progress he might have been making in learning was suspended by a circumstance which took place at his father's death, which was, the binding him apprentice to a wholesale grocer in the city of London. So irksome was this situation to him, that, as he approached manhood, he bought out his time, and indulged his curiosity in a tour to France and Italy. After his return, he fell into a weakly state of health, which, with his attachment to reading, and the study of nature, induced him to withdraw into the country. It is a proof of some singularity in his disposition, that he was induced, from a motive of gratitude, to marry the person with whom he lodged, who had carefully attended him; though she was sickly and twice his age, and honestly remonstrated against the inequality of such an union. He passed three years with her in conjugal harmony, and, upon her death, in 1756, set out upon another tour to the continent. His leading object was, in this journey, to view the ruins of Lisbon, lately desolated by a dreadful earthquake; his intention was, however, prevented, by the capture of the vessel in which he was embarked, and his visit was paid to France in the capacity of prisoner-of-war.

Continuation.

THE sufferings which he underwent, and was witness to, on this occasion, made an impression upon his mind that probably was a principal cause of the philanthropical exertion which afterwards employed so great a portion of his life. Their immediate effect was to induce him, upon his liberation, to lay the state of his fellow-prisoners before the commissioners of the sick and wounded seamen, who received his information with thanks. In 1758, he made a suitable alliance with the eldest daughter of Sergeant Leeds, of Croxton, in Cambridgeshire. He was then settled at his estate at Cardington, near Bedford; but he soon after purchased a seat in the New Forest, in Hampshire, where he resided three or four years, at the end of which, he returned to Cardington, which he made his fixed abode, and began to put in practice those schemes for the good of his poor neighbours and tenants, in which he ever took peculiar delight. He built upon his estate a number of very neat and comfortable cottages, to each of which he annexed a little ground for a garden. These he peopled with sober and industrious tenants, over whose welfare he watched with the vigilance of a parent. He established schools, where both sexes were gratuitously taught what would be most useful in their condition of life. He also distributed much money in private charity to the indigent, and promoted various plans for the public benefit, beyond his own immediate vicinity. His own family was distinguished for order and regularity, and he was exemplary in attention to religious duties, without any of the bigotry of party. One of his principal amusements was hor-

ticulture, in which he excelled. He was also fond of philosophical experiments and observations, and communicated to the Royal Society, of which he was a member, some very judicious remarks.

Continuation.

In 1765, his domestic happiness was irreparably injured by the death of his beloved wife. The education of his son, and his usual benevolent occupations, continued to employ him till the year 1773, in which he served the office of High-sheriff for the county of Bedford. That conscientious regard to his duty, by which he was always actuated, would not permit him to pass over slightly any of the functions of this office, and the superintendence of the prisons seemed to him one of the most important. Finding many abuses prevail, which he did not know how to remedy, he determined to obtain all possible information on the subject; and, with this view, began by visiting most of the county-gaols in England. On a second journey, he extended his researches into town-gaols and houses of correction; and so diligently did he pursue his object, that he was enabled, in March 1774, to lay before the House of Commons a large mass of information, for which he received their public thanks.

He was now entered upon a new field of philanthropic exertions, in which he discerned that much good was to be done; and, with that steady ardour of temper which always led him to carry to the utmost perfection every scheme which he adopted, he resolved to devote his time and fortune to the improvement of this important part of civil policy. He accordingly, in 1775 and 1776, made two tours on the Continent; and, during their intervals, travelled into Scotland and Ireland,

and revisited all the counties of England; solely employed, in all these places, in collecting every particular relative to the management of prisons; and published the fruit of these researches in 1777, in a quarto volume, entitled, "The State of the Prisons in England and Wales, with Preliminary Observations, and an Account of some Foreign Prisons." It was dedicated to the House of Commons, and enriched with a number of illustrative plates.

Continuation.

This expensive publication was, in a manner, presented by him to his country; for, besides a very liberal donation of copies to individuals, he insisted upon fixing so low a price upon those for sale, that the purchaser received gratuitously, at least, the whole value of the plates, a practice that he followed in all his publications. As soon as it appeared, the world was astonished at the mass of valuable materials accumulated by a private unaided individual, through a course of prodigious labour, and at the constant hazard of life, in consequence of the infectious diseases prevalent in the scenes of his inquiries. The cool good sense and moderation of his narrative, contrasted with that enthusiastic ardour which must have impelled him to his undertaking, were not less admired; and he was immediately regarded as one of the most extraordinary characters of the age, and the leader in all plans for meliorating the condition of that wretched part of the community for whom he interested himself. He had no object more at heart than the correction of their vices, which he thought might be effected by gentle but strict discipline, accompanied with that degree of personal comfort which was compatible with confinement; and to

this end the greater part of his observations was directed. The House of Commons having laudably seconded his zeal by bringing in a Bill for the establishment of houses of correction, according to his ideas, he thought himself obliged to new exertions, in order to give all possible perfection to this design. He therefore, in 1778, repeated his visit to the continent, in which he included Italy, as well as the nearer countries. After his return in 1779, he made another complete survey of the prisons of England and Wales, and those of Scotland and Ireland. In these tours he comprehended another object of importance to humanity, that of hospitals. He every where observed, and carefully noted down, their structure and regulations, and procured plans and draughts, where he thought they might suggest something useful for imitation. These researches furnished him with a large and interesting "Appendix" to his former work, printed in 1780. At the same time he published an edition, in large octavo, of his "State of the Prisons," containing the additional matter of his Appendix.

Continuation.

In the year 1781, he pursued his usual inquiries in a tour through the northern parts of Europe, comprising Denmark, Sweden, Russia, and Poland; and employed the next year in surveying the prisons of England. In the year 1783, he completed his survey of all the civilized parts of Europe, with that of Spain and Portugal; and, upon his return, he again travelled through the three British kingdoms. Materials had now accumulated upon his hands sufficient for another Appendix, which he printed in 1784. Though Mr. Howard had almost exhausted the objects which first

engaged his researches, yet the habits he had acquired could not suffer him to resign himself to repose, while any thing remained in which he thought his further labours might serve the interest of humanity. The progress of contagion in prisons and hospitals had led him to consider of all the means used for checking it; and he expected to find these practised in their fullest extent, in the prevention of that most fatal of contagious diseases —the plague. He also knew that the regulations for quarantine in this country were frivolous, and usually evaded; he therefore thought an examination of all the principal lazarettos in Europe would produce much valuable information; and, as personal hazard never, in his estimation, stood in competition with a matter of duty, he did not hesitate to expose himself to all the dangers that might attend on so near an approach to the most dreadful pestilence. He set out on this new expedition towards the end of 1785, unaccompanied by a servant; since he did not think it justifiable to expose, to similar dangers, any one not actuated by the same motives. He took his way by the south of France, through Italy, to Malta, Zante, Smyrna, and Constantinople. From the latter capital he returned to Smyrna, where he knew the plague then to prevail, for the purpose of going to Venice with a foul bill of health, that he might be subjected to all the rigour of a quarantine in the lazaretto, and by consequence become acquainted with its rules.

Continuation.

How the noisy deeds of military heroes shrink into nothing, compared with such a cool and deliberate daring!—On his return by Vienna, the Emperor Joseph expressed a desire of seeing him;

r Mr. Howard was now a known and respected haracter throughout Europe. The interview passd as between an enlightened sovereign, desirous f information, and a plain independent gentleman, bove the awe of rank, or the vanity of being oticed. During his absence on this journey, the dmiration of his countrymen suggested a design f doing him honour, which proved highly oppressive to his feelings. A subscription was entered nto for the purpose of erecting a statue, and it was soon filled with names of the first distinction. As soon as he was informed of the scheme, he expressed such a decided aversion to what he termed being "dragged out in public," that it was reluctantly abandoned. He returned in 1787, when all the county-gaols, most of the bridewells, hospitals, and prison-hulks, of England, were again visited by him. In the year 1789, he produced a work, entitled "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague; together with some further observations on some Foreign Prisons and Hospitals," &c. He again quitted England in 1789, and proceeded through Germany to Petersburgh and Moscow. He found everywhere the prisons and hospitals thrown open to him, as to the general censor of that part of the police, whose authority was recognized in every civilized country:—such is the force of pure and exalted virtue! He next proceeded to the new Russian settlements on the Black Sea, and took his station at the town of Cherson. At this place a fever of a malignant kind prevailed, among whose victims was a young lady, whom he had been requested to visit; for he had been so conversant with infectious diseases, that he was thought to possess medical skill in those cases. From her he probably received a

contagion, which carried him off on January the 20th, 1790, about the age of sixty-three. He was buried in the neighbourhood of Cherson, and all honours were paid to his memory by Prince Potemkin.

Continuation

THE bare recital of what MR. HOWARD did in the cause of humanity is sufficient to place him among the greatest benefactors of mankind, as well as one of the most extraordinary characters recorded in biography. He was singularly well calculated for the task he undertook. Accustomed to the most rigorous temperance, so as to discard from his diet animal food and fermented liquors, he found no difficulty to live in the poorest countries. In all other respects his mind was equally master of his body, and he incurred hardships of every kind without repugnance. In temper he was calm and composed, but firm and resolute; and proof against every thing that might divert him from his purpose. Economical in private expences, he knew no bounds in his expenditure on objects of public utility, and regarded money only as an instrument of beneficence. In honour, integrity, and attachment to moral principles, he was not surpassed by any human being. His talents were rather of the useful than the shining kind, but peculiarly adapted for that collection of facts and observations in which he employed himself. The testimony of public respect, which he refused when living, has been conferred upon his memory; and his statue was one of the first that was placed in the cathedral of St. Paul.—AIKIN.

CHOICE EXTRACTS,

WITH

THEIR TRANSLATIONS.

Q

COMBAT DE TURENNE ET D'AUMALE.

Mais la trompette sonne. Ils s'élancent tous deux;
Ils commencent enfin ce combat dangereux.
Tout ce qu'ont pu jamais la valeur et l'adresse,
L'ardeur, la fermeté, la force, la souplesse,
Parut des deux côtés en ce choc éclatant.
Cent coups étaient portés et parés à l'instant.
Tantôt avec fureur l'un d'eux se précipite;
L'autre d'un pas léger se détourne et l'évite:
Tantôt plus rapprochés, ils semblent se saisir;
Leur péril renaissant donne un affreux plaisir;
On se plait à les voir s'observer et se craindre,
Avancer, s'arrêter, se mesurer, s'atteindre:
Le fer étincelant, avec art détourné,
Par de feints mouvemens trompe l'œil étonné:
Telle on voit du soleil la lumière éclatante,
Briser ses traits de feu dans l'onde transparente,
Et se rompant encore par des chemins divers,
De ce cristal mouvant repasser dans les airs.
Le spectateur surpris, et ne pouvant le croire,
Voyait à tout moment leur chûte et leur victoire.
D'Aumale est plus ardent, plus fort, plus furieux;
Turenne est plus adroit, et moins impétueux;
Maître de tous ses sens, animé sans colère,
Il fatigue à loisir son terrible adversaire.
D'Aumale en vains efforts épuise sa vigueur:
Bientôt son bras lassé ne sert plus sa valeur.
Turenne, qui l'observe, aperçoit sa faiblesse;
Il se ranime alors, il le pousse, il le presse:
Enfin, d'un coup mortel il lui perce le flanc;
D'Aumale est renversé dans les flots de son sang:
Il tombe, et de l'enfer tous les monstres frémirent;
Ces lugubres accens dans les airs s'entendirent:
"De la ligue à jamais le trône est renversé;
"Tu l'emportes, Bourbon! notre règne est passé."

COMBAT BETWIXT TURENNE AND AUMALE.

Now sounds the trumpet, to the dubious fray
Rush the brave chiefs, impatient of delay.
Whate'er of skill, whate'er of strength, is known,
By turns each daring champion proves his own;
While all around, the troops with anxious sight,
Half pleas'd, half frighted, view the desp'rate fight.
The rushing swords cast forth promiscuous rays,
Blinding the eye-sight with their trembling blaze;
As when the sun, athwart the silver streams,
Darts his strong light, and breaks in quiv'ring beams:
The thronging crowds around with eyes intent,
Look on amaz'd, and wait the dread event.
With nervous strength and fury uncontrol'd,
Full of himself, and as a lion bold,
Seems stern Aumale; the whiles his rival brave,
Nor proud of strength, nor passion's headlong slave,
Collected in himself, awaits his foe,
Smiles at his rage, and wards each furious blow.
In vain Aumale his utmost efforts tries,
His arm no more its wonted strength supplies;
While cool Turenne the combat's rage renews,
Attacks with vigour, and with skill pursues;
Till proud Aumale sinks baffled to the ground,
And his hot blood flows reeking from the wound:
The champion falls, Hell echoes with despair,
And dreadful sounds affright the troubled air.
"League, thou art all o'erthrown, the prize is won;
"Bourbon, thou hast it now—our reign is done."
The wretched people, with lamenting cries,
Attest their grief, and rend the vaulting skies:
Aumale, all weak, and stretch'd upon the sand,
His glitt'ring sword fall'n useless from his hand,
Fainting, yet strives fresh vigour to regain,
And seems to threaten still, though all in vain.

Tout le peuple y répond par un cri lamentable,
D'Aumale, sans vigueur, étendu sur la sable,
Menace encor Turenne, et le menace en vain;
Sa redoubtable épée échappe de sa main.
Il veut parler; sa voix expire dans sa bouche,
L'horreur d'être vaincu rend son air plus farouche.
Il se lève, il retombe, il ouvre un œil mourant,
Il regarde Paris, et meurt en soupirant.
Tu le vis expirer, infortuné Mayenne!
Tu le vis, tu frémis, et ta chûte prochaine,
Dans ce moment affreux s'offrit à tes esprits.

Voltaire, Henriade.

ÉLIZABETH, ET SON ROYAUME.

Une femme, à ses pieds enchaînant les destins,
De l'éclat de son règne étonnait les humains.
C'était Elizabeth; elle dont la prudence,
De l'Europe à son choix fit pencher la balance;
Et fit aimer son joug à l'Anglais indompté,
Qui ne peut ni servir, ni vivre en liberté.
Ses peuples sous son régne ont oublié leurs pertes;
De leurs troupeaux feconds leurs plaines sont couvertes,
Les guérets de leurs bleds, les mers de leurs vaisseaux;
Ils sont craints sur la terre, ils sont rois sur les eaux,
Leur flotte impérieuse asservissant Neptune,
Des bouts de l'univers appelle la fortune.
Londres, jadis barbare, est le centre des arts,
Le magasin du monde et le temple de Mars.
Aux murs de Westminster on voit paraître ensemble
Trois pouvoirs étonnés du noeud qui les rassemble;
Les députés du peuple, et les grands, et le roi:
Divisés d'intérêt, réunis par la loi;

Fain would he speak, while deep-fetch'd lab'ring
breath,
Denies him utt'rance in the pangs of death:
Shame's quick'ning sense augments his furious air
And his red eye-balls flash extreme despair.
He heaves, he sinks, he struggles; all in vain;
His loosen'd limbs fall lifeless on the plain:
To Paris' walls he lifts his closing eye,
Then dies indignant, with a desp'rate sigh.
Mayenne, thou saw'st him die; and, at each look,
Thy trembling nerves with shudd'ring horrors shook;
Then to thy mind thy own approaching fall
Came full, and thou wast conquer'd with Aumale!

The Henriade, transl. by Smollett and Franklin.

ELIZABETH, AND HER REALM.

A VIRGIN queen the regal sceptre sway'd
And fate itself her sov'reign pow'r obey'd:
The wise Eliza, whose directing hand
Had the great scale of Europe at command;
And rul'd a people that alike disdain
Or freedom's ease, or slav'ry's iron chain.
Of ev'ry loss her reign oblivion bred;
There, flocks unnumber'd, graze each flow'ry mead.
Britannia's vessels rule the azure seas,
Corn fills her plains, and fruitage loads her trees.
From pole to pole, her gallant navies sweep
The waters of the tributary deep.
On Thames's banks each flow'r of genius thrives,
There sports the Muse, and Mars his thunder gives
Three diff'rent pow'rs at Westminster appear,
And all admire the ties which join them there.
Whom int'rest parts, the laws together bring
The people's deputies, the peers, and king.
One whole they form, whose terror wide extends
To neighb'ring nations, and their rights defends.

Tous trois membres sacrés de ce corps invincible,
Dangereux à lui-même, à ses voisins terrible.
Heureux lorsque le peuple instruit dans son devoir,
Respecte autant qu'il doit le souverain pouvoir!
Plus heureux lorsqu'un roi, doux, juste et politique
Respecte autant qu'il doit la liberté publique?

Voltaire, Henriade.

REPROCHES DE ZOPIRE, ET PROJETS DE MAHOMET.

Mahomet.—Approche, et puisqu'enfin le ciel veut nous unir,
Vois Mahomet sans crainte, et parle sans rougir.
Zopire.—Je rougis pour toi seul, pour toi dont l'artifice
A traîné ta patrie au bord du précipice;
Pour toi de qui la main sème ici les forfaits,
Et fait naître la guerre au milieu de la paix.
Ton nom seul parmi nous devise les familles,
Les époux, les parens, les mères et les filles;
Et la trève pour toi n'est qu'un moyen nouveau
Pour venir dans nos cœurs enfoncer le couteau.
La discorde civile est par-tout sur ta trace;
Assemblage inouï de mensonge et d'audace,
Tyran de ton pays, est-ce ainsi qu'en ce lieu,
Tu viens donner la paix, et m'annoncer un Dieu?
Mahomet.—Si j'avais à répondre à d'autres qu'à Zopire,
Je ne ferais parler que le Dieu qui m'inspire;
Le glaive et l'Alcoran, dans mes sanglantes mains,
Imposeraient bientôt au reste des humains.
Ma voix ferait sur eux les effets du tonnerre,
Et je verrais leurs fronts attachés à la terre;
Mais je te parle en homme, et sans rien déguiser:
Je me sens assez grand pour ne pas t'abuser.

Thrice happy times, when grateful subjects show
That loyal warm affection which is due!
But happier still, when freedom's blessings spring
From the wise conduct of a prudent king.
O when, cried Bourbon, ravish'd at the sight,
In France, shall peace and glory thus unite?
A female hand has clos'd the gates of war;
Look on, ye monarchs, and adopt her care.
Your nations Discord's horrid tide o'erwhelms,—
She lives, the blessing of adoring realms.

The Henriade, transl. by Smollett and Franklin.

ZOPIR'S REPROACHES, AND MAHOMET'S PROJECTS.

Mahomet.—Since 'tis the will of Heav'n, that Ma-
And Zopir should at length unite, approach [homet
Without a blush, and fearless tell thy tale.

Zopir.—I blush for thee alone, whose baneful arts
Have drawn thy country to the brink of ruin;
Who in the bosom of fair peace wouldst wage
Intestine war, loosen the sacred bonds
Of friendship, and destroy our happiness;
Beneath the veil of proffer'd terms, thou mean'st
But to betray, whilst Discord stalks before thee:
Thou vile assemblage of hypocrisy
And insolence, abhorred tyrant! thus—
Do the chos'n ministers of heaven dispense
Its sacred blessings, and announce their God?

Mahomet.—Wert thou not Zopir, I would answer
As thou deserv'st, in thunder, by the voice [thee
Of that offended Being thou derid'st:
Arm'd with the hallow'd Koran, I would teach thee
To tremble and obey in humble silence,
And with the subject world to kneel before me;
But I will talk to thee without disguise,
As man to man should speak, and friend to friend.
I have ambition, Zopir: where 's the man

Vois quel est Mahomet; nous sommes seuls, écoute,
Je suis ambitieux; tout homme l'est sans doute:
Mais jamais roi, pontife, ou chef, ou citoyen,
Ne conçut un projet aussi grand que le mien.
Chaque peuple à son tour a brillé sur la terre,
Par les lois, par les arts, et sur-tout par la guerre:
Le tems de l'Arabie est à la fin venu.
Ce peuple généreux, trop long-tems inconnu,
Laissait dans les déserts ensevelir sa gloire;
Voici les jours nouveaux marqués pour la victoire.
Vois, du Nord au Midi, l'univers désolé,
La Perse encor sanglante, et son trône ébranlé;
L'Inde esclave et timide, et l'Egypte abaissée,
Des murs de Constantin la grandeur éclipsée,
Vois l'empire Romain tombant de toutes parts,
Ce grand corps déchiré dont les membres épars
Languissent dispersés sans honneur et sans vie,
Sur ces débris du monde, élevons l'Arabie.
Il faut un nouveau culte, il faut de nouveaux fers;
Il faut un nouveau Dieu pour l'aveugle univers
Ne me reproche point de tromper ma patrie;
Je détruis sa faiblesse, et son idolâtrie:
Sous un roi, sous un Dieu, je viens la réunir
Et pour la rendre illustre, il la faut asservir.

Voltaire, Mahomet.

Who has it not? but never citizen,
Or chief, or priest, or king, projected aught
So noble as the plan of Mahomet;
In acts or arms hath ev'ry nation shone
Superior in its turn; Arabia now
Steps forth; that gen'rous people, long unknown
And unrespected, saw her glories sunk,
Her honours lost; but, lo! the hour is come
When she shall rise to vict'ry and renown;
The world lies desolate from pole to pole;
India's slave, and bleeding Persia mourns
Her slaughter'd sons; whilst Egypt hangs the head
Dejected; from the walls of Constantine
Splendour is fled; the Roman empire, torn
By discord, sees its scatter'd members spread
On ev'ry side inglorious; let us raise
Arabia on the ruins of mankind:
The blind and tott'ring universe demands
Another worship, and another God;
Crete had her Minos, Egypt her Osiris,
To Asia, Zoroaster gave his laws,
And Numa was in Italy ador'd:
O'er savage nations, where no monarchs rul'd
Nor manners soften'd, nor religion taught
Hath many a sage his fruitless maxims spread;—
Beneath a nobler yoke I mean to bend
The prostrate world, and change their feeble laws,
Abolish their false worship, to pull down
Their pow'rless gods, and on my purer faith
Found universal empire: say not, Zopir,
That Mahomet betrays his country. No:
I mean but to destroy its weak supports,
And, banishing idolatry, unite it
Beneath one king, one prophet, and one God;
I shall subdue it but to make it glorious.

Franklin's transl. of Voltaire's Mahomet

ESPOIR QU'A ZOPIRE DE RETROUVER SES ENFANS.

Hercide! qu'ai je lu? Grands dieux, votre clemence
Répare-t-elle enfin soixante ans de souffrance?
Hercide veut me voir! lui, dont le bras cruel
Arracha mes enfans à ce sein paternel!
Ils vivent! Mahomet les tient sous sa puissance,
Et Séïde et Palmire ignorent leur naissance!
Mes enfans! tendre espoir que je n'ose écouter;
Je suis trop malheureux, je crains de me flatter.
Pressentiment confus, faut-il que je vous croie?
O mon sang! où porter mes larmes et ma joie?
Mon cœur ne peut suffire à tant de mouvemens;
Je cours, et je suis prêt d'embrasser mes enfans.
Je m'arrête, j'hésite et ma douleur craintive
Prête à la voix du sang une oreille attentive.
Allons. Voyons Hercide au milieu de la nuit
Qu'il soit sous cette voûte en secret introduit,
Au pied de cet autel, où les pleurs de ton maître
Ont fatigué les dieux qui s'appaisent peut-être.
Dieux! rendez-moi mes fils; Dieux! rendez aux vertus
Deux cœurs nés généreux, qu'un traître a corrompus
S'ils ne sont pas à moi, si telle est ma misere,
Je veux les adopter, je veux être leur pere.

Voltaire, Mahomet.

DESCRIPTION D'UNE BATAILLE. COMPARAISON SUBLIME.

Traduction.

Muse! conduis mes pas au milieu du carnage
Des peuples furieux je dois peindre la rage;
Je crois ouïr encor le bruit des combattans,
Le cri de la victoire, et celui des mourans,

ZOPIR'S HOPES OF FINDING HIS CHILDREN.

. . . . . From Hercides! gods,
What do I read? will heav'n in tend'rest pity
At length repay me for a life of sorrows?
Hercides begs to see me—he who snatch'd
From this fond bosom my two helpless children;
They yet are living, so this paper tells me,
Slaves to the tyrant—Seid and Palmira
Are orphans both, and know not whence they sprang,
Perhaps my children—O delusive hope,
Why wilt thou flatter me? it cannot be;
Fain would I credit thee, thou sweet deceiver:
I fly to meet and to embrace my children;
Yes! I will see Hercides: let him come
At midnight to me, to this holy altar,
Where I so often have invoked the gods,
At last, perhaps, propitious to my vows;
O ye immortal pow'rs, restore my children;
Give back to virtue's path two generous hearts,
Corrupted by an impious vile usurper!
If Seid and Palmira are not mine,
If such is my hard fate, I will adopt
The noble pair, and be their father still.

Franklin's transl. of Voltaire's Mahomet.

DESCRIPTION OF A BATTLE, AND A SUBLIME COMPARISON.

But, O my Muse! what numbers wilt thou find
To sing the furious troops in battle join'd!
Methinks I hear the drum's tumultuous sound,
The victors' shouts and dying groans confound,

De cent bouches d'airain les tonnerres qui grondent,
Les échos effrayés qui sans cesse y répondent.
Tandis qu'autour de lui tout n'est que sang, qu'horreur,
Seul, le Grand Marlborough ignore la fureur,
Calme, au milieu du choc, il dirige l'armée,
Son coup-d'œil assuré pénètre la mêlée,
Il parle, et tout se meut, ou s'arrête à sa voix:
Ainsi quand du Très-Haut exécutant les lois
L'Ange exterminateur vient ravager la terre,
Il déchaîne les vents, fait gronder le tonnerre;
Humble instrument d'un Dieu qui punit les pervers,
D'un front toujours serein il plane dans les airs;
Et, répandant l'effroi sur nos coupables têtes,
Monte sur l'ouragan et guide les tempêtes.

Cherpilloud.

L'ORAGE.

L'été, même à l'instant qu'on liait en faisceaux,
Les épis jaunissans qui tombent sous la faux,
J'ai vu les vents, grondant sur ces moissons superbes,
Déraciner les blés, se disputer les gerbes,
Et roulant leurs débris dans de noirs tourbillons,
Enlever, disperser, les trésors des sillons.
Tantôt un vaste amas d'effroyables nuages,
Dans ses flancs ténébreux couvant de noirs orages,
S'élève, s'épaissit, se déchire, et soudain,
La pluie à flots pressés s'échappe de son sein:
Le ciel descend en eau, et couche sur les plaines
Ces riants moissons, vains fruits de tant de peines:
Les fossés sont remplis, les fleuves débordés
Roulent en mugissant dans les champs inondés:
Les torrens bondissans précipitent leur onde,
Et des mers en courroux le noir abyme gronde.

The dreadful burst of cannon rend the skies,
And all the thunder of the battle rise.
'Twas then great Marlbro's mighty soul was prov'd,
That, in the shock of charging hosts unmov'd,
Amidst confusion, horror, and despair,
Examin'd all the dreadful scenes of war:
In peaceful thought the field of death survey'd,
To fainting squadrons sent the timely aid,
Inspir'd repuls'd battalions to engage,
And taught the doubtful battle where to rage.
So, when an Angel, by divine command,
With rising tempests shakes a guilty land,
Such as of late o'er pale Britannia past,
Calm and serene he drives the furious blast;
And, pleas'd the Almighty's orders to perform,
Rides in the whirlwind, and directs the storm.

Addison.

THE STORM.

Oft have I seen a sudden storm arise,
From all the warring winds that sweep the skies:
The heavy harvest from the root is torn,
And whirl'd aloft the lighter stubble borne;
With such a force the flying rack is driv'n,
And such a winter wears the face of heav'n;
And oft whole sheets descend of sluicy rain,
Suck'd by the spongy clouds from off the main;
The lofty skies at once come pouring down,
The promis'd crop and golden labours drown:
The dikes are fill'd, and with a roaring sound
The rising rivers float the nether ground;
And rocks the bellowing voice of boiling seas rebound.
The Father of the gods his glory shrouds,
Involv'd in tempests, and a night of clouds.

Dans cette nuit affreuse, environné d'éclairs,
Le roi des Dieux s'assied sur le trône des airs.
La terre tremble au loin sous son maître qui tonne;
Les animaux ont fui; l'homme éperdu frissonne;
L'univers ébranlé s'épouvante. . . . . Le Dieu,
D'un bras étincelant dardant un trait de feu,
De ces monts, si souvent mutilés par la foudre,
De Rhodope ou d'Athos met les rochers en poudre
Et leur sommet brisé vole en éclats fumants;
Le vent croit, l'air frémit d'horribles sifflements.
En torrens redoublés les vastes cieux se fondent;
La rive au loin gémit, et les bois lui répondent.

Delille traduction des Georgiques.

TRADUCTION DE L'ODE DE POPE SUR LA SOLITUDE.

Trop heureux le mortel sans passions, sans envie,
Celui dont l'héritage a su borner les vœux,
Qui trouve l'air plus doux dans sa chère patrie,
Aux champs de ses aïeux.

C'est pour lui que les prés se couvrent de verdure,
Les champs pour le nourrir présentent leurs moissons,
Tandis que ses troupeaux prètent à sa parure
Leurs utiles toisons.

O qu'il est fortuné celui dont les journees
Tranquilles, et sans soins, coulent paisiblement!
Qui joint à la santé, ce charme des années,
Le doux contentement.

Celui qui du sommeil sent l'heureuse influence,
Qui sait joindre l'étude à la récréation,
Qui trouve son bonheur dans la douce innocence
Et la méditation.

And from the middle darkness flashing out,
By fits he deals his fiery bolts about.
Earth feels the motions of her angry god,
Her entrails tremble, and her mountains nod,
And flying beasts in forests seek abode:
Deep horror seizes every human breast,
Their pride is humbled, and their fear confess'd;
While he from high his rolling thunder throws,
And fires the mountains with repeated blows:
The rocks are from their old foundations rent,
The winds redoubled, and the rains augment:
The waves in heaps are dash'd against the shore,
And now the woods, and now the billows roar.

Dryden's translation of the Georgics.

ODE ON SOLITUDE.

Happy the man, whose wish and care
A few paternal acres bound;
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter fire.

Blest, who can unconcern'dly find
Hours, days, and years, slide soft away;
In health of body, peace of mind,
Quiet by day.

Sound sleep by night, study and ease
Together mixt, sweet recreation,
And innocence, which most doth please,
With meditation.

Ainsi puissé-je vivre inconnu sur la terre,
Eloigné des cités, habitant d'un hameau,
Que jamais les regrets que jamais une pierre
Ne marquent mon tombeau.

Cherpilloud.

LA PECHE.

Traduction.

Au retour du printems, sous une ombre incertaine,
Quand de fraîches vapeurs s'exhalent sur la plaine,
Le pêcheur immobile, attentif et penché,
Tient sa ligne tremblante, et ser l'onde attaché,
Son avide regard semble espérer sa proie,
Et du liége qui saute, et du roseau qui ploie.
Windsor offre en ses eaux tout un peuple écaillé,
L'anguille au corps glissant et d'argent émaille,
De son vêtement d'or la carpe enorgueillie,
La perche à l'œil ardent et de pourpre embellie
La truite, que colore un éclat enflammé,
Et le tyrant des eaux, le brochet affamé.

Boisjolin Foret de Winsor,
traduction de Pope.

PRIÉRE UNIVERSELLE.

Traduction.

O Toi, qui dans tous lieux, et sous des noms divers,
Des humains as reçu l'hommage,
Dieu du Chrétien, des Païens, et du Sage,
Ecoute les accens que t'adressent mes vers.

Cause de tout, que je ne puis comprendre,
Je ne viens point ici sonder ta profondeur;
Ta bonte, tes bienfaits parlent seuls à mon cœur:
A te connoitre mieux je ne saurois prétendre.

Thus let me live unseen, unknown;
Thus unlamented let me die:
Steal from the world, and not a stone
Tell where I lie.

Pope.

FISHING.

In genial Spring, beneath the quiv'ring shade,
Where cooling vapours breathe along the mead,
The patient fisher takes his silent stand,
Intent, his angle trembling in his hand:
With looks unmov'd, he hopes the scaly breed,
And eyes the dancing cork and bending reed.
Our plenteous streams a various race supply,
The bright-ey'd perch, with fins of Tyrian dye;
The silver eel, in shining volumes roll'd;
The yellow carp, in scales bedropp'd with gold;
Swift trouts, diversify'd with crimson stains,
And pikes, the tyrants of the wat'ry plains.

Pope's Forest of Windsor.

THE UNIVERSAL PRAYER.

Father of All! in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!

Thou Great First Cause, least understood,
Who all my sense confin'd,
To know but this, that Thou art good,
And that myself am blind,

Pour me guider dans mon obscurité,
  Mon œil voit clairement le bien d'avec le crime;
  A mon gré je choisis, ou le ciel, ou l'abyme:
La nature a des lois; l'homme, la liberte.

Dans mes actions jugées par la conscience,
  Permets que je suive ses lois.
Les terreurs de l'enfer, du ciel la récompense,
  Ont moins d'empire que sa voix.

Je recueille les fruits de ta munificence;
  En profiter c'est t'obéïr.
  Tu te plais à m'en voir jouir
Mon bonheur est ta recompense.

Ne permets point qu'en la terre où nous sommes
  J'ose limiter ta bonté.
  Et que dans l'univers de mondes habité,
Je borne ton pouvoir aux hommes.

Ne permets point que ma main chancelante
  Frappe ceux que je crois être tes ennemis,
Ni que ma langue imprudente
  Maudisse les mortels que l'erreur a soumis.

Si j'ai choisi le chemin de te plaire
  Daigne m'y conserver;
Si je prends la route contraire
  Guide mon cœur à le trouver!

De tout orgueil réprime l'insolence,
  Fais qu'à d'humbles desirs je sache me borner
Des bienfaits que ta main dispense,
  O, garde moi de murmurer!

Rends-moi sensible au malheur de mon frère,
  Et loin de l'accuser, que je sois son appui.
Veuille envers moi n'être pas plus sévère
  Que je ne le suis pour autrui.

Je ne suis rien par moi, mais ton souffle m'inspire;
  O de t'appartenir je me sens glorieux!

Yet gave me, in this dark estate,
  To see the good from ill,
And, binding Nature fast in fate,
  Left free the human will.

What conscience dictates to be done,
  Or warns me not to do,
This, teach me more than hell to shun,
  That, more than Heav'n, pursue.

What blessings thy free bounty gives,
  Let me not cast away;
For God is paid when man receives:
  T' enjoy is to obey.

Yet not to Earth's contracted span
  Thy goodness let me bound,
Or think Thee Lord alone of man,
  When thousand worlds are round:

Let not this weak, unknowing hand,
  Presume thy bolts to throw,
And deal damnation round the land,
  On each I judge thy foe.

If I am right, thy grace impart
  Still in the right to stay:
If I am wrong, oh, teach my heart
  To find that better way.

Save me alike from foolish pride,
  Or impious discontent,
Or aught thy wisdom has deny'd,
  Or aught thy goodness lent.

Teach me to feel another's woe,
  To hide the fault I see;
That mercy I to others show,
  That mercy show to me.

Mean tho' I am, not wholly so,
  Since quicken'd by thy breath;

Humble, soumis à ton empire,
Daigne me conduire en tous lieux.

Donne-moi dans ce jour du pain pour subsistence,
Joins y la paix du cœur: ce don si précieux,
S'il est d'autres besoins, ah! sois mon espérance,
Et que ta volonté sois faite comme aux Cieux.

O vous, êtres sans fin, venez d'une voix pure,
Vers la Cause de Tout élever vos accens,
Son temple est l'univers, et toute la nature
Doit offrir son encens.

Cherpilloud.

DESCRIPTION DU CHEVAL.

Dans le choix des coursiers ne sois pas moins sèvère.
Du troupeau, dès l'enfance, il faut soigner le père.
Des gris et des bais-bruns on estime le cœur;
Le blanc, l'alezan clair, languissent sans vigueur;
L'étalon généreux a le port plein d'audace,
Sur ses jarrets pliants se balance avec grâce;
Aucun bruit ne l'émeut; le premier du troupeau
Il fend l'onde écumante, affronte un pont nouveau.
Il a le ventre court, l'encolure hardie,
Une tête effilée, une croupe arrondie:
On voit sur son poitrail ses muscles se gonfler,
Et ses nerfs tressaillir, et ses veines s'enfler:
Que du clairon bruyant le son guerrier l'éveille,
Je le vois s'agiter, trembler, dresser l'oreille;
Son épine se double et frémit sur son dos;
D'une épaisse crinière il fait bondir les flots;
De ses naseaux brûlants il respire la guerre,
Ses yeux roulent du feu, son pied creuse la terre.

Delille, traduction des Georgiques.

O lead me whereso'er I go,
  Through this day's life or death.

This day, be bread and peace my lot;
  All else beneath the sun,
Thou know'st if best bestow'd or not,
  And let thy will be done.

To Thee, whose temple is all space,
  Whose altar,—earth, sea, skies!
One chorus let all Beings raise!
  All Nature's incense rise! *Pope.*

DESCRIPTION OF THE HORSE.

THE colt, that for a stallion is design'd,
By sure presages shows his generous kind:
Of able body, sound of limb and wind,
Upright he walks, on pasterns firm and straight;
His motions easy; prancing in his gait;
The first to lead the way, to 'tempt the flood,
To pass the bridge unknown, nor fear the trembling [wood;
Dauntless at empty noises; lofty neck'd;
Sharp-headed, barrel-bellied, broadly back'd;
Brawny his chest, and deep; his colour gray;
For beauty dappled, or the brightest bay:
Faint white and dun will scarce the rearing pay.
  The fiery courser, when he hears from far
The sprightly trumpets, and the shouts of war,
Pricks up his ears, and, trembling with delight,
Shifts place, and paws, and hopes the promis'd fight.
On his right shoulder his thick mane reclin'd,
Ruffles at speed, and dances in the wind.
His horny hoofs are jetty, black, and round;
His chine is double; starting with a bound
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils flow:
He bears his rider headlong on the foe.

Dryden's translation of the Georgics.

DESCRIPTION D'ADAM ET D'EVE.

Le couple favori, dont le front élevé
Commande le respect à lui seul réservé.
Tous deux semblent rêgner sur toute la nature:
Nuds, mais majestueux dans cette nudité.
Leur céleste regard, l'éclat de leur visage,
Du Dieu leur créateur offrent l'auguste image.
On y voit la candeur avec la pureté,
La sévère innocence avec la liberté:
Liberté filiale, où le respect s'allie.
Leur sexe différent proscrit l'égalité;
Ils ne sont pas égaux; l'homme a l'autorité,
Il nait pour le travail, pour l'étude suivie;
Eve pour la douceur, la grâce, la beauté.
Il est tout à son Dieu dont il a reçu l'être;
Elle est à Dieu pour l'homme, et dans l'homme le sert.
Le large front d'Adam, son regard noble et fier;
Son port majestueux, tout annonce le maître;
Et ses beaux cheveux noirs sur sun front mi-partis
Retombent au hazard en flocons applatis
Mais sans passer l'épaule et craignant de trop croître.
Ceux d'Eve, en tresses d'or, au hazard assemblés;
S'étendent comme un voile autour de son corsage,
Epars, mais ondoyants, en flocons annelés,
Des surgeons de la vigne ils présentent l'image;
De son besoin d'appui c'est la marque et le gage:
Doux appui qu'avec grâce elle sait demander:
Appui qu'avec tendresse on lui doit accorder.

Le Duc de Nivernois.

LE BONHEUR D'EVE.

J'oublie à t'écouter le cours du tems volage:
A chaque heure du jour je trouve même attrait.
Que j'aime des zéphirs l'agréable murmure
Qui s'unit le matin au concert des oiseaux!

DESCRIPTION OF ADAM AND EVE.

Two of far nobler shape, erect, and tall,
Godlike erect, with native honour clad
In naked majesty, seem'd lords of all:
And worthy seem'd; for in their looks divine
The image of their glorious Maker shone,—
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom plac'd,)
Whence true authority in men: though both
Not equal, as their sex not equal seem'd;
For contemplation he and valour form'd,
For sweetness she and sweet attractive grace;
He for God only, she for God in him.
His fair large front and eye sublime declar'd
Absolute rule: and hyacinthin locks
Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil, down to the slender waist
Her unadorned golden tresses wore
Dishevel'd, but in wanton ringlets wav'd,
As the vine curls her tendrils, which imply'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd.

Milton.

EVE'S HAPPPINESS.

With thee conversing, I forget all time;
All seasons, and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,

Que le soleil est grand, que sa splendeur est pure,
Quand ses rayons dardés sur nos riants côteaux
Font briller aux gazons les pleurs de la rosée!
Que la terre a d'attraits au moment qu' arrosée
Par de douces vapeurs qui distillent des airs,
Elle exhale pour nous mille parfums divers!
Que le soir est charmant et que la nuit est belle!
Le silence la suit, mais avec Philomèle;
Et dans son cours paisible elle étale à nos yeux
La lune, et les brillans dont se parent les cieux.
Mais, ni des doux zéphirs l'haleine matinale
Qu' accompagnent les chants de mille oiseaux heureux;
Ni le soleil ouvrant sa porte orientale
Pour embellir nos champs, pour éclairer nos yeux;
Ni les fleurs et les fruits où brillent la rosée;
Ni les parfums qu' exhale une terre arrosée;
Ni le soir, ni la nuit et son chantre amoureux,
La splendeur de la lune et l'éclat des étoiles;
Rien, sans toi, cher époux, n'auroit d'attraits pour moi.

Le Duc de Nivernois.

DISCOURS DE LA MOLLESSE.—*Le Lutrin.*

La Mollesse en pleurant, sur un bras se relève,
Ouvre un œil languissant, et d'une faible voix,
Laisse tomber ces mots qu'elle interrompt vingt fois:
O Nuit, que m'as-tu dit? quel démon sur la terre,
Souffle dans tous les cœurs la fatigue et la guerre?
Hélas! qu'est devenu ce tems, cet heureux tems,
Où les rois s'honoraient du nom de fainéans,
S'endormaient sur le trône, et me servant sans honte,
Laissaient leur sceptre aux mains, ou d'un Maire ou d'un Comte?
Aucun soin n'approchait de leur paissible cour
On reposait la nuit, on dormait tout le jour,

When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glist'ring with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of Heav'n, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds, nor rising sun
On this delightful land; nor herb, fruit, flower,
Glist'ring with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night
With this her solemn bird, nor walk by moon,
Or glittering star-light, without thee is sweet.

Milton.

SPEECH OF SLOTH.

Translation.

——————— Sloth, rising from his silky bed,
And leaning on one arm his lumpy head,
While from his languid eyes a deluge ran,
This broken speech, with feeble voice, began:
"O Night, thou stab'st me with this killing news!
What new-born plagues does active Hell produce?
Still do the furies throw their fiery darts?
Still breathe fatigue and war in human hearts?
Ah! whither fled those happy times of peace,
When idle kings, dissolv'd in thoughtless ease,
Resign'd their sceptres and the toils of State
To Counts, or some inferior magistrate:
Loll'd on their thrones, devoid of thought or pain;
And, nodding, slumber'd out a lazy reign?

Seulement au printems, quand Flore dans les plaines,
Faisait taire des vents les bruyantes haleines,
Quatre bœufs attelés, d'un pas tranquille et lent,
Promenaient dans Paris le monarque indolent.
Ce doux siècle n'est plus. Le ciel impitoyable
A placé sur le trône un prince infatigable:
Il brave mes douceurs: il est sourd à ma voix.
Tous les jours il m'éveille au bruit de ses exploits.
Rien ne peut arrêter sa vigilante audace,
L'été n'a point de feux, l'hiver n'a point de glace.
Et voici qu'un lutrin prêt à tout renverser,
D'un séjour si chéri vient encor me chasser.
O toi, de mon repos, compagne aimable et sombre,
A de si noirs forfaits prêteras-tu ton ombre?
Ah! Nuit, si tant de fois..... La Mollese oppressée,
Dans sa bouche a ce mot sent sa langue glacée,
Et lasse de parler, succombant sous l'effort,
Soupire, étend les bras, ferme l'œil, et s'endort.

Boileau.

DESCRIPTION DE L'IDYLLE, DE L'ELEGIE, ET DE L'ODE.

Art Poetique.

Telle qu'une bergère au plus beau jour de fête.
De superbes rubis ne charge point sa tête,
Et sans mêler à l'or l'éclat des diamans,
Cueille en un champ voisin ses plus beaux ornemens:
Telle, aimable en son air, et simple dans son style
Doit éclater sans pompe une élégante *Idylle*.

No anxious cares did nigh the palace creep;
But day and night was one continu'd sleep,
Except the vernal month, when Flora gilds
The cheerful valleys, and the smiling hills,
When the loud North his airy rule resigns
To gentle zephyrs, and more peaceful winds,
Four oxen drew with slow and silent feet
Th' unactive monarch to some country-seat.
But 'tis no more: That golden age is gone;
And an unweary'd Princess fills Britannia's throne.
Each day she frights me with the noise of arms,
Slights my embraces, and defies my charms.
Lo! now a *Desk*, a fatal foe to peace,
Strives to dislodge me from my ancient ease.
And wilt thou, Night, lend thy officious aid
To cover crimes, far blacker than thy shade?
Wilt thou, dear partner of my lov'd repose,
Abet my ruin, and protect my foes?
Ah! suffer not at least..... Here Sloth, oppress't
With length of words, and want of grateful rest,
Sunk down: His strength forsook the stupid god,
And to repose resign'd the lifeless load.

Rowe.

DESCRIPTION OF THE PASTORAL, ELEGY, AND ODE.

Translation.

As, on a gaudy day, some shepherdess
Does not her head with sparkling diamonds dress,
But, without gold, or pearl, or costly scents,
Gathers from neighb'ring fields her ornaments;
So, unaffected, is the *Pastoral* strain,
Fair, without pomp, and elegantly plain.
Its humble method nothing has of fierce,
And hates the rattling of *Lee's* tragic verse:

Son ton simple et naïf n'a rien de fastueux,
Et n'aime point l'orgueil d'un vers présomptueux.
Il faut que sa douceur flatte, chatouille, éveille,
Et jamais de grands mots n'épouvante l'oreille.
Mais souvent dans ce style un rimeur aux abois,
Jète là, de dépit, la flûte et le hautbois;
Et follement pompeux dans sa verve indiscrète,
Au milieu d'une Eclogue entonne la trompette.
De peur de l'écouter Pan fuit dans les roseaux,
Et les Nymphes, d'effroi, se cachent dans les eaux.

. . . . . .

D'un ton un peu plus haut, mais pourtant sans audace,
La plaintive *Elegie*, en longs habits de deuil,
Sait, les cheveux épars, gémir sur un cercueil.
Elle peint des amans la joie et la tristesse,
Flatte, menace, irrite, appaise une maitresse.

. . . . . .

L'*Ode* avec plus d'éclat, et non moins d'énergie,
Elevant jusqu'au ciel son vol ambitieux,
Entretient dans ses vers commerce avec les dieux.
Aux athlètes dans Pise elle ouvre la barrière,
Chante un vainqueur poudreux au bout de la carrière;
Mène Achille tremblant aux bords du Simoïs,
On fait fléchir l'Escaut sous le joug de Louis.
Tantôt comme une abeille ardente à son ouvrage,
Elle s'en va de fleurs dépouiller le rivage:
Elle peint les festins, les danses, et les ris;
Vante un baiser cueilli sur les lèvres d'Iris,
Qui mollement résiste, et par un doux caprice
Quelquefois le refuse, afin qu'on le ravisse.
Son style impétueux souvent marche au hasard,
Chez elle un beau désordre est un effet de l'art.

Boileau.

There, native beauty pleases and excites,
And never with harsh sounds the ear affrights.
But in this style a rhymer, often spent,
In rage throws by his rural instrument,
And vainly, when disorder'd thoughts abound,
Amidst the Eclogue makes the trumpet sound
Pan flies alarm'd, into the neighb'ring woods,
And frighted Nymphs dive down into the floods.

The *Elegy* requires a nobler flight;
Should soar a higher pitch, but keep in sight;
In plaintive dirges, and a mournful style,
With unbound air weeps at a funeral pile;
It paints a lover's torments and delights,
How the Nymph flatters, threatens, and invites.

But the bold *Ode* demands a stronger turn,
For there the Muse must with all Phœbus burn,
Mounting to Heav'n in her ambitious flight,
Among the gods and heroes takes delight:
Of Pisa's wrestlers tells the sinewy force,
And sings the dusty conqueror's glorious course
On Danube's banks victorious Marlbro's seen,
And Spanish Iber bows to Britain's Queen;
Sometimes she flies, like an industrious bee,
And robs the flow'rs by nature's chemistry:
Describes the shepherd's dances, feasts, and bliss,
And boast from Phyllis to surprise a kiss,
When gently she resists with feign'd remorse,
That what she grants may seem to be by force:
Her generous style will oft at random start,
And by a brave disorder show her art.

Rowe.

Traduction.

J'AIME à te contempler, lugubre et calme nuit,
Quand la triste Phœbé, d'un nuage voilée,
Parait avec regret, du cours qu'elle poursuit
Réfléchir ses rayons sur la mer agitée.
Alors, enseveli dans sa morne douleur,
L'infortuné se plaint à la froide nature;
Il dit aux élémens les peines de son cœur,
Et se croit soulagé des chagrins qu'il endure.
Hélas! je l'ai perdu ce repos désiré!
Mais, ô Nuit! tu me plais, et mon âme affaiblie,
Que soulage un instant ta douce obscurité,
Trouve un secret plaisir dans sa mélancolie:
Sur les ailes des vents, emportés vers les cieux,
Peut-être, mes regrets attendriront les dieux.

Cherpilloud.

RENCONTRE DES ARMÉES DE CÉSAR ET DE POMPÉE.

La Pharsale de Lucain.

Traduction.

D'UN intervalle étroit les deux camps divisés
Aux crimes d'un combat se montrent disposés,
Tant qu' arrêtant les yeux sur le parti contraire,
L'un y remarque un fils, l'autre y découvre un père
Et qu' enfin revenus de leurs égaremens
Ils comprennent l'horreur des civils mouvemens.
D'abord, sous la rigueur d'un pouvoir tyrannique,
Par de simples regards la nature s'explique,
Et n'osant se soustraire à ce joug odieux,
Fait parler seulement et le geste et les yeux.
Mais par un saint instinct que sa main nous imprime,
Bientôt le faux devoir fait place au légitime,

SONNET TO NIGHT.

I LOVE thee, mournful sober-suited night,
When the faint moon, yet lingering in her vane,
And veiled in clouds, with pale uncertain light
Hangs o'er the waters of the restless main.
In deep depression sunk, the enfeebled mind
Will to the deaf cold elements complain,
And tell the embosom'd grief, however vain,
To sullen surges, and the viewless wind.
Though no repose on thy dark breast I find,
I still enjoy thee, cheerless as thou art;
For in thy quiet gloom, th' exhausted heart
Is calm, though wretched, hopeless, yet resign'd,
While to the wind and waves its sorrows given,
May reach,—though lost on earth,—the ear of Heaven.

Smith.

MEETING OF CÆSAR AND POMPEY'S ARMIES.

Lucan's Pharsalia.

Translation.

SOON as their eyes o'ershot the middle space
From either host, sires, sons, and brothers trace
The well-known features of some kindred face.
Then first their hearts with tenderness were struck
First with remorse for civil rage they shook;
Stiff'ning with horror cold, and dire amaze,
Awhile in silent interviews they gaze:
Anon with speechless signs their swords salute,
While thoughts conflicting keep their masters mute.
At length, disdaining still to be represt,
Prevailing passion rose in ev'ry breast,
And the vain rules of guilty war transgress'd.

Ces guerriers attendris abandonnent leurs rangs,
Et dans leurs ennemis vont chercher leurs parens;
Le sang désabusé réveille ses tendresses,
L'amitié renaissante étale ses caresses,
En ce moment de joie on se croit tout permis,
Et quiconque est Romain chérit ses ennemis.
Que de cuisans regrets, que d'amoureuses plaintes
Portent à tous les cœurs de visibles atteintes!
Que de profonds soupirs, que de gémissemens
Se mêlent aux douceurs de leurs embrassemens!
C'est alors que chacun reproche à sa colère,
Non les maux qu'elle a faits, mais ceux qu'elle a pû faire,
Ce qu'il pensait commettre il croit l'avoir commis.
Pourquoi, lâche, pourquoi cette douleur extrême?
Pourquoi blâmer un sort que tu te fais toi-même?
Si de honteux respects ont souillé ta valeur,
Accuse ta bassesse, et non pas ton malheur.
Parceque transporté d'orgueil ou de furie,
César veut imposer le joug à sa patrie,
Faut-il donc que ta main s'offre a le couronner,
Et faut-il te trahir, parcequ'il veut regner?
Quel intérêt te porte à ce dessein coupable?
Redoutes-tu celui que tu fais redoutable?
Et par mille forfaits te faut-il acheter
Les fers qu'il te prépare et que tu veux porter?
Son bras sans tes pareils ne peut rien entreprendre
Et s'il perd son armée il reconnait son gendre.
Douce chaîne des cœurs, digne présent des cieux,
Qui répands l'alégresse et l'amour en tous lieux,
Qui reproduit le calme au plus fort de l'orage,
Précieuse Concorde, achève ton ouvrage!
Affermis l'union de ces cœurs égarés
Qu'un indigne respect a long-tems séparés!

Brebeuf.

As, at a signal, both their trenches quit,
And, spreading arms, in close embraces knit:
Now friendship runs o'er all her ancient claims,
Guest and companion are their only names;
Old neighbourhood they fondly call to mind,
And how their boyish years in leagues were join'd.
With grief, each other mutually they know,
And find a friend in ev'ry Roman foe.
Their falling tears their steely arms bedew,
While interrupting sighs each kiss pursue,
And though their hands are yet unstain'd by guilt,
They tremble for the blood they might have spilt.
But speak, unhappy Roman! speak thy pain,
Say, for what woes thy streaming eyes complain?
Why dost thou groan? why beat thy sounding breast?
Why is this wild fantastic grief exprest?
Is it, that yet thy country claims thy care?
Dost thou the crimes of war unwilling share?
Ah! whither art thou by thy fears betray'd?
How canst thou dread that pow'r thyself hast made?
Do Cæsar's trumpets call thee? Scorn the sound.
Does he bid, march? Dare thou to keep thy ground.
So rage and slaughter shall to justice yield,
And fierce Erynnys quit the fatal field:
Cæsar in peace, a private state shall know,
And Pompey be no longer call'd his foe.
Appear, thou heav'nly Concord! blest appear!
And shed thy better influences here.
Thou who the warring elements dost bind,
Life of the world, and safety of mankind,
Infuse thy sov'reign balm, and heal the wrathful mind!

Rowe.

DESCRIPTION DE L'INVENTION DE L'ECRITURE.

La Pharsale de Lucain.

Traduction.

C'est de luit que nous vient cet art ingénieux
De peindre la parole et de parler aux yeux,
Et par les traits divers des figures tracées
Donner de la couleur et du corps aux pensées.‡

Brebeuf.

LE COURROUX D'ACHILLE.

Discours d'Achille a Agamemnon.

Roi, d'orgueil enivré, dont l'audace perfide
Joint aux yeux d'un lion le cœur d'un cerf timide;
Toi qu'on ne vit jamais dans le champ des combats,
T'exposer avec nous et guider tes soldats,
Lâche, tu crains la mort, et le danger t'étonne;
Ah! sans doute il vaut mieux, tranquille, sur un trône,
Laissant courir ton peuple aux traits de l'ennemi,
Dans tes ressentimens dépouiller un ami,
Tyran, qui te nourris du sang de tes esclaves,
Tu vois leur lâcheté, sans crainte tu les braves;
Si de l'honneur encor, ils connaissaient les droits,
Tu les aurais bravés pour la dernière fois.
Mais entends ce serment que prononce ma bouche:
Par ce sceptre sacré, ce sceptre que je touche,
Que l'airain aiguisé, jadis dans les forêts
De sa tige superbe arracha pour jamais,
Et qui dans cet état, privé de nourriture,
Ne reproduira plus ni rameau ni verdure,

THE INVENTION OF LETTERS DESCRIBED.

Lucan's Pharsalia.

Translation.

PHŒNICIANS first, if ancient fame be true,
The sacred mystery of Letters knew;
They first, by sound in various lines designed,
Express'd the meaning of the thinking mind,
The pow'r of words by figures rude convey'd,
And useful science everlasting made.

Rowe.

ACHILLES' WRATH.

Speech of Achilles to Agamemnon.

O MONSTER! mix'd of insolence and fear;
Thou dog in forehead, but in heart a deer!
When wert thou known in ambush'd fights to dare,
Or nobly face the horrid front of war?
'Tis ours the chance of fighting fields to try,
Thine to look on, and bid the valiant die;
So much 'tis safer through the camp to go,
And rob a subject, than despoil a foe.
Scourge of thy people, violent and base!
Sent in Jove's anger, on a slavish race,
Who, lost to sense of generous freedom past,
Are tam'd to wrongs, or this had been thy last.
Now, by this sacred sceptre, hear me swear,
Which never more shall leaves or blossoms bear,
Which, sever'd from the trunk, (as I from thee,)
On the bare mountain left its parent tree;
This sceptre, form'd by temper'd steel, to prove
An ensign of the delegates of Jove:
From whom the power of laws and justice springs,
(Tremendous oath! inviolate to kings:)

Par ce sceptre aujourd'hui l'ornement de mes mains,
Je jure, et mes sermens ne deviendront pas vains,
Qu'un jour les Grecs, saisis d'un regret inutile,
Accablés par Hector, appelleront Achille;
Sous tes yeux désolés tu les verras périr.
En vain ton faible bras voudra les secourir;
Déchiré de remords tu pleureras l'outrage,
Qu'au plus vaillant des Grecs fit ton orgueil sauvage.

Rochefort, traduction de l'Iliade.

DISCOURS DE NESTOR.

Dieux justes, de quels maux sommes-nous assaillis!
Quel triomphe pour Troie, et Priam, et ses fils!
S'ils savoient quel excès de haine et de vengeance
De nos deux plus grands rois détruit l'intelligence.
Ecoutez un vieillard, jeunes et fiers rivaux;
J'ai dans mes premiers ans fréquenté des héros,
Que n'égaleraient pas tous les rois de la Grèce;
J'avais de ces héros l'estime et la tendresse;
Hélas! ils ne sont plus, et notre œil abusé
Cherche en vain leurs pareils en ce monde épuisé;
Pirithoüs, Dryas, Polyphême, Thésée,
Qui dédaignant l'honneur d'une victoire aisée,
Et vaincus, et vainqueurs en cent combats divers
Des Centaures hideux ont purgé l'univers.
Ce fut sous ces héros que malgré mon jeune age
Des fatigues de Mars je fis l'apprentissage.
Je fus le compagnon de leurs nobles exploits,
Et dans les conseils même ils écoutaient ma voix.
Puis-je espérer de vous, au nom de ma vieillesse,
Les égards que jadis j'obtins dans ma jeunesse?
Monarque généreux, laissez à ce héros
Cette jeune beauté, le prix de ses travaux.

By this I swear, when bleeding Greece again
Shall call Achilles, she shall call in vain.
When flush'd with slaughter, Hector comes to spread
The purpled shore with mountains of the dead,
Then shalt thou mourn th' affront thy madness gave,
Forc'd to deplore, when impotent to save;
Then rage, in bitterness of soul, to know
This act has made the bravest Greek thy foe.

Pope's Translation of the Iliad.

NESTOR'S SPEECH.

What shame, what woe, is this to Greece! what joy
To Troy's proud monarch, and the friends of Troy!
That adverse gods commit to stern debate
The best, the bravest of the Grecian state.
Young as ye are, this youthful heat restrain,
Nor think your Nestor's years and wisdom vain.
A godlike race of heroes once I knew,
Such as no more these aged eyes shall view!
Lives there a chief to match Pirithous' fame,
Dryas the bold, or Ceneas' deathless name;
Theseus, endu'd with more than mortal might,
Or Polyphemus, like the gods in fight?
With these of old, to toils of battle bred,
In early youth my hardy days I led;
Fir'd with the thirst which virtuous envy breeds,
And smit with love of honourable deeds.
Strongest of men, they pierc'd the mountain boar,
Rang'd the wild desert, red with monsters' gore;
And, from their hills, the shaggy Centaurs tore:
Yet these with soft persuasive arts I sway'd;
When Nestor spoke, they listen'd and obey'd.
If, in my youth, ev'n these esteem'd me wise,
Do you, young warriors, hear my age advise:
Atrides, seize not on the beauteous slave;
That prize the Greeks by common suffrage gave:

Et vous, d'Agamemnon respectez la puissance,
Achille si l'orgueil d'une illustre naissance
Echauffa la valeur de votre cœur jaloux,
Le roi qui nous commande est plus puissant que vous:
Atride, c'est à vous de règner sur votre âme:
Mais si de sa colère on peut calmer la flâme,
Achille me verra prosterné devant lui
Réclamer pour les Grecs son généreux appui.

Rochefort, traduction de l'Iliade.

DISCOURS DE PHŒNIX

Vaillant fils de Thétis, si votre âme implacable
Abandonne les Grecs à leur sort déplorable,
Si vous persévérez en ce fatal courroux,
O mon fils, en ces lieux, puis-je vivre sans vous?
C'est à moi que Pélée a commis votre enfance,
Lorsque d'Agamemnon embrassant la défense,
Il vous fit sous ce roi commencer vos travaux.
La guerre et le conseil pour vous étaient nouveaux,
Il cnargea mes vieux ans de conduire votre âge,
Dans le double sentier du guerrier et du sage:
Et sans moi de ces bords je vous verrais partir!
Non, mon fils, non, mon cœur n'y saurait consentir;
Non, quand un Dieu puissant me ferait la promesse,
D'effacer de mon front les traits de la vieillesse,
De me rendre la force et la fleur de mes ans,
Tel que j'étais jadis, quand, loin de mes parens,
Seul et désespéré, d'Amyntôr, de mon père,
Je sus tromper et fuir la jalouse colère.....
Des foyers paternels mon esprit égaré.
Désira pour jamais de se voir séparé,
Mes amis, à ma fuite, opposant leurs prières
De ma triste demeure assiégeaient les barrières.

Nor thou, Achilles, treat our Prince with pride;
Let kings be just, and sov'reign pow'r preside.
Thee, the first honours of the war adorn,
Like gods in strength, and of a goddess born;
Him, awful majesty exalts above
The pow'rs of earth, and scepter'd sons of Jove.
Let both unite, with well-consenting mind,
So shall authority with strength be join'd.
Leave me, O king! to calm Achilles' rage;
Rule thou thyself, as more advanc'd in age.
Forbid it, gods! Achilles should be lost,
The pride of Greece, and bulwark of our host.

Pope's Translation of the Iliad.

SPEECH OF PHŒNIX.

Divine Achilles! wilt thou then retire,
And leave our hosts in blood, our fleets on fire;
If wrath so dreadful fill thy ruthless mind,
How shall thy friend, thy Phœnix, stay behind?
The royal Peleus, when from Pthia's coast
He sent thee early to th' Achaian host,
Thy youth as then in sage debates unskill'd,
And new to perils of the direful field,
He bade me teach thee all the ways of war,
To shine in councils, and in camps to dare.
Never, ah, never let me leave thy side!
No time shall part us, and no fate divide.—
Not tho' the god, that breath'd my life, restore
The bloom I boasted, and the part I bore,
When Greece of old beheld my youthful flames,
Delightful Greece, the land of lovely dames!
My travels thence thro' spacious Greece extend;
In Pthia's court at last my labours end.
Your sire receiv'd me, as his son caress'd,
With gifts enrich'd, and with possessions bless'd.

Autour de mon palais, cent gardes vigilans
Surveillaient nuit et jour mes pas impatients.
J'échappai de leurs yeux, je traversai la Grece,
J'allai de votre père implorer la tendresse.
Il prévint tous mes vœux, me combla de présens,
Ainsi qu'un père tendre, au déclin de ses ans,
Se plait à prodiguer ses dons et ses caresses
A l'unique héritier de ses grandes richesses.
Chargé de ses bienfaits, c'est à vous seul, mon fils,
Que ma reconnaissance en a payé le prix.
Mes soins vous ont rendu tel qu' au jour d'hui vous êtes.
Sages précautions, tendresses inquiètes,
Je n'ai rien épargné, j'ai tout souffert pour vous;
Caprices de l'enfance, humeurs, chagrins, dégoûts.
Vous m'aimiez, cet amour me rendait tout facile.
J'ai trouvé, me disais-je, un fils dans mon Achille,
C'est un fils généreux que s'est choisi mon cœur;
Contre mes ennemis il sera mon vengeur.
Si cet espoir, mon fils, n'a point trompé mon âme,
Domptez votre colère, étouffez en la flamme.
Votre cœur n'est point fait pour ces transports cruels.
Les dieux, même les dieux, ces jaloux immortels,
Seuls maîtres des humains, seuls puissans et terribles,
Dans leur juste courroux ne sont pas inflexibles.
Par le sang des agneaux, par de sincères vœux,
Le prèvaricateur trouve grâce auprès d'eux.
Au sein de Jupiter les prières sont nées,
Le front ridé, l'œil triste, humbles et consternées;
Prêtes à trébucher sur leurs pieds chancelans,
Elles suivent de loin, l'injustice, à pas lents,
L'injustice qui court levant sa tête altière,
Et d'un pied vigoureux frappe l'homme et la terre;
Mais ces filles du ciel viennent par leurs bienfaits,
Remédier aux maux que l'inhumaine a faits.

The strong Dolopians thenceforth own'd my reign,
And all the coast that runs along the main.
By love to thee his bounties I repaid,
And early wisdom to thy soul convey'd:
Great as thou art, my lessons made thee brave:
A child I took thee, but a hero gave.
Thy infant breast a like affection show'd;
Still in my arms, (an ever-pleasing load,)
Or at my knee, by Phœnix would'st thou stand;
No food was grateful but from Phœnix' hand.
I pass my watchings o'er thy helpless years,
The tender labours, the compliant cares;
The gods, I thought, revers'd their hard decree,
And Phœnix felt a father's joys in thee:
Thy growing virtues justify'd my cares,
And promis'd comfort to my silver hairs.
Now be thy rage, thy fatal rage, resign'd:
A cruel heart ill suits a manly mind:
The gods (the only great, and only wise,)
Are mov'd by off'rings, vows, and sacrifice;
Offending man their high compassion wins,
And daily pray'rs atone for daily sins.
Pray'rs are Jove's daughters, of celestial race,
Lame are their feet, and wrinkled is their face;
With humble mien, and with dejected eyes,
Constant they follow where injustice flies:
Injustice swift, erect, and unconfin'd,
Sweeps the wide earth, and tramples o'er mankind;
While pray'rs, to heal her wrongs, move slow behind.
Who hears these daughters of almighty Jove,
For him they mediate to the throne above:
When man rejects the humble suit they make,
The sire revenges for the daughter's sake;
From Jove commission'd, fierce injustice then
Descends, to punish unrelenting men.

Celui qui les écoute est seul écouté d'elles,
Quand nous les dédaignons nous les rendons cruelles;
Leur voix de Jupiter éveille le courroux,
Et force l'injustice a retomber sur nous.
Honorez-les, mon fils, daignez leur rendre hommage,
Le respect doit fléchir un généreux courage.
Du grand Agamemnon si le cœur irrité,
N'eût pas enfin pour vous abaissé sa fierté,
J'eusse de tous les Grecs vu l'entière défaite,
Et ma bouche pour eux aurait été muette.
Mais d'honorables dons ici vous sont offerts;
Il envoie à vos pieds vos amis les plus chers,
Les plus vaillans des Grecs, leurs plus grands Capitaines,
Ne rendez pas, mon fils, leurs espérances vaines.

Rochefort, traduction de l'Iliade.

REPONSE D'ACHILLE.

O MON père, est-ce ainsi que l'on venge un affront?
Eh! que me parlez-vous d'honneur et de victoire,
Quand le maître des dieux s'est chargé de ma gloire?
C'est-elle dont la voix m'enchaîne dans mon camp,
Tant qu'un souffle de vie animera mon sang.
Cessez de m'affliger d'une plainte inutile;
L'ami d'Agamemnon n'est point l'ami d'Achille.
Ressentez avec moi l'outrage qu'on m'a fait.
Il faut aimer qui m'aime, et haïr qui me hait;
Partagez ma fureur, ma gloire, et ma puissance.
Laissez-les retourner vers celui qui m'offense.
Restez, dès que le jour viendra nous éclairer,
Nous verrons s'il faudra partir ou demeurer.

Rochefort, traduction de l'Iliade.

Oh let not headlong passion bear the sway;
These reconciling goddesses obey:
Due honours to the seed of Jove belong;
Due honours calm the fierce and bend the strong.
Were these not paid him by the terms we bring,
Were rage still harbour'd in the haughty king,
Nor Greece, nor all her fortunes should engage
Thy friend to plead against so just a rage.
But since what honour asks, the gen'ral sends,
And sends by those whom most thy heart commends,
The best and noblest of the Grecian train;
Permit not these to sue, and sue in vain!

Pope's translation of the Iliad.

ACHILLES' ANSWER.

Thus he: the stern Achilles thus reply'd:
My second father, and my rev'rend guide;
Thy friend, believe me, no such gifts demands,
And asks no honours from a mortal's hands:
Jove honours me, and favours my designs;
His pleasure guides me, and his will confines:
And here I stay, (if such his high behest,)
While life's warm spirit beats within my breast.
Yet, hear one word, and lodge it in thy heart;
No more molest me on Atrides' part;
Is it for him these tears are taught to flow?
For him these sorrows? for my mortal foe?
A gen'rous friendship no cold medium knows,
Burns with one love, with one resentment glows:
One should our int'rests, and our passions be;
My friend must hate the man that injures me.
Do this, my Phœnix, 'tis a gen'rous part,
And share my realms, my honours, and my heart.
Let these return; our voyage, or our stay,
Rest undetermin'd till the dawning day.

Pope's translation of the Iliad.

TOUT L'UNIVERS EST UN SYSTEME DE SOCIETE

Observe l'univers, vois comme tout conspire
Dans les plaines du ciel, au terrestre séjour,
A s'unir, enchainé par des liens d'amour.
Vois par tout la nature attentive à sa tâche,
En ses travaux divers suivre un même dessein;
L'atome vers l'atome entrainé sans relâche.
Attirant, attiré, s'unir à son voisin.
Vois comme, organisée en diverse manière,
La faculté vitale anime la matière,
L'élançant, la pressant vers un centre commun,
Le bien universel où doit tendre chacun.
Les végétaux mourants sont des sources de vie,
Qui, cessant à leur tour, retourne aux végétaux.
Une forme périt, d'une autre elle est suivie:
Tout passe tour à tour à des destins nouveaux,
Et de l'être au néant, et du néant à l'être.
Telle on voit sur les mers la bulle d'eau paraître:
Elle s'élève, éclate, et retombe à la mer.
Rien d'étranger au tout, rien qui n'en soit partie
Jamais rien n'est de trop; jamais rien ne se perd.
Du grand conservateur la puissance infinie
Est par tout, unit tout; un éternel concert
Joint le petit au grand; tout est servi, tout sert:
L'homme est fait pour la bête, et la bête pour l'homme,
Rien n'existe isolé: l'œuvre ainsi se consomme:
La chaine se propage en ordre continu.
Où doit elle finir? le terme est inconnu.

Le Duc de Nivernois, traduction.

Autre Traduction.

Considère le monde où tu es placé; examine cette chaine d'amour qui rassemble et réunit tout ici bas, comme en haut. Vois la nature féconde travailler à cet objet, un atome tendre vers un autre atome, et celui qui est attiré, en attirer un autre figuré et dirigé pour embrasser son voisin. Vois la matière variée sous mille formes différentes se presser vers

un centre commun, le bien général: un végétatif mourant est le soutien de la vie d'un autre, et quelquefois se dissout pour vivre une vie nouvelle: une forme qui cesse d'être est succédée par une autre forme, passant alternativement de la vie à la mort, de la mort à la vie; semblable à une bulle formée sur la mer de la nature, elle s'élève, elle crève, elle retourne à la mer. Il n'y a rien d'étranger; toutes les parties sont relatives au tout. L'esprit universel qui s'étend, qui conserve tout, unit tous les êtres, le plus grand au plus petit. La bête est utile à l'homme, et l'homme est utile à la bête. Tout est servi et tout sert. Rien n'existe à part: la chaine se perpetue: Où finit-elle?

De l'Essai sur l'Homme, par M. de Silhouette.

THE WHOLE UNIVERSE ONE SYSTEM OF SOCIETY.

Look round our world; behold the chain of love,
Combining all below and all above.
See plastic Nature working to this end,
The single atoms each to other tend.
Attract, attracted to, the next in place,
Form'd and impell'd its neighbour to embrace.
See matter next, with various life endu'd,
Press to one centre still, the general good.
See dying vegetables life sustain,
See life dissolving vegetate again:
All forms that perish other forms supply,
(By turns we catch the vital breath, and die,)
Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.
Nothing is foreign; parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least;
Made beast in aid of man, and man of beast;
All serv'd, all serving: nothing stands alone:
The chain holds on, and where it ends unknown.

Pope's Essay on Man.

DISCOURS DU CARDINAL WOLSEY A'CROMWELL.

Cromwell, je croyois que je ne répandrais pas une seule larme dans l'excès de mes infortunes; mais tu m'as forcé, par l'honnêteté et la tendresse de ton attachement, a sentir la faiblesse d'une femme. Essuyons nos yeux: et écoute ces mots, Cromwell, ce seront les derniers: lorsque je serai oublié comme je vais l'être, et qu'endormi sous un marbre froid et insensible, il ne sera plus mention de moi dans ce monde, dis, que je t'ai donné une utile leçon; dis que *Wolsey*, qui marcha jadis dans les sentiers brillans de la gloire, qui sonda toutes les profondeurs, tous les écueils des dignités, t'a ouvert, dans son naufrage, un chemin pour t'élever, une route sure et infaillible, quoiqu'il s'en soit égaré lui-même. Remarque seulement ma chûte, et ce qui a causé ma ruine. Cromwell, je te le recommande, repousse loin de toi l'ambition. C'est par ce péché que les Anges sont tombés; comment donc l'homme, quoique l'image de son Créateur, peut-il espérer de prospérer par elle? Ne songe à ton bien qu'après celui des autres. Chéris les cœurs qui te sont attachés. Le vice et la corruption ne gagnent pas plus de cœurs que la vertu et l'honnêteté. Porte toujours la paix dans ta main droite pour faire taire l'envie. Sois juste, et ne crains rien. Que toujours la fin, à laquelle tu viseras, soit l'avantage de tons pays, la gloire de Dieu et de la vérité. Et alors, si tu tombes, O Cromwell, tu périras heureux martyr. Sers le roi; et je t'en prie, viens avec moi dans mon palais: prens y un état de tout ce que je possède, jusqu'à la dernière obole; il appartient au roi: ma robe sacrée, et ma foi devant le ciel, sont tout ce que j'ose dire être à moi. O Cromwell, Cromwell, si j'avais servi mon Dieu seulement avec la moitié du zèle avec lequel j'ai servi mon roi, il ne m'aurait pas, dans ma vieillesse, exposé nud à la fureur de mes ennemis. *Shak. trad. par M. le Tourneur.*

CARDINAL WOLSEY'S SPEECH TO CROMWELL.

CROMWELL, I did not think to shed a tear
In all my miseries, but thou hast forc'd me,
Out of thine honest truth, to play the woman.—
Let's dry our eyes; and thus far hear me, Cromwell,
And when I am forgotten, as I shall be,
And sleep in dull cold marble, where no mention
Of me must more be heard, say then I taught thee;
Say, Wolsey, that once rode the waves of glory,
And sounded all the depths and shoals of honour,
Found thee a way, out of his wreck, to rise in;
A sure and safe one, though thy master missed it.
Mark but my fall, and that which ruined me:
Cromwell, I charge thee, fling away ambition;
By that sin fell the Angels; how can man then,
(Tho' th' image of his Maker) hope to win by't?
Love thyself last; cherish those hearts that wait
thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not.
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's; then, if thou fall'st, O
Cromwell,
Thou fall'st a blessed martyr. Serve the king,
And prithee lead me in.——
There, take an inventory of all I have,
To the last penny, 'tis the king's. My robe,
And my integrity to Heav'n, is all
I dare now call my own. O Cromwell, Cromwell,
Had I but serv'd my God with half the zeal
I serv'd my king, he would not in mine age
Have left me naked to mine enemies.

Shakspeare.

DESCRIPTION DU ROCHER ESCARPE DE DOUVRES.

AVANCEZ, Seigneur, Voici la cime; ne bougez pas. O quelle terreur! Comme la tête tourne, en plongeant la vue au fond de cet abyme! Le milan et la corneille qui volent dans les airs vers le milieu de la montagne, paroissent à peine de la grosseur de la cigale. Sur le penchant, à mi-côte je vois un homme suspendu à des rochers, cueillant du fenouil marin. Le dangereux métier! Cet homme ne me paroit pas plus gros que sa tête. Ces pêcheurs qui marchent sur la grève, ressemblent à des belettes qui trottent. Ce grand vaisseau là-bas à l'ancre, paroit petit comme sa chaloupe, et sa chaloupe comme la bouee, qu'on finit d'appercevoir. Le bruit des vagues froissées contre les stériles et innombrables cailloux du rivage ne peut parvenir à cette hauteur. Je ne veux plus regarder; ma raison se perdroit, et mes yeux une fois éblouis, je tomberois la tête la première.

Le Tourneur.

AVIS D'UN PERE A SON FILS, QUI VA VOYAGER.

—— Ne donne point de langue à tes pensées, ni d'exécution a aucune idée qui soit mal calculée. Sois civil et poli, mais jamais bassement familier. Les amis que tu as adoptes, après l'épreuve, attache les à ton âme avec des liens d'acier: mais ne prodigue pas ta main et tes caresses banales à toute connaissance peu sure et de fraiche date. Evite avec soin d'entrer dans une querelle: mais, une fois engagé, comporte toi de manière que ton adversaire t'évite à son teur. Prête ton oreille à tous les hommes; mais garde ta voix pour un petit nombre: accueille toutes les critiques, mais sois réservé dans tes jugemens. Que ton habit soit aussi beau que ta bourse peut la payer, mais jamais affecté, ni singulier; riche et non fastueux: car la parure souvent annonce l'homme. Ne sois ni l'emprunteur ni le prêteur de

DESCRIPTION OF DOVER CLIFF.

COME on, Sir, here's the place—stand still. How fearful
And dizzy 'tis to cast one's eyes so low!
The crows and choughs, that wing the midway air
Show scarce so g oss as beetles. Half way down
Hangs one that gathers samphire; dreadful trade
Methinks, he seems no bigger than his head.
The fishermen that walk upon the beach,
Appear like mice; and yon tall anchoring bark,
Diminish'd to her cock: her cock, a buoy
Almost too small for sight. The murmuring surge
That on the unnumbered pebbles chafes,
Cannot be heard so high. I'll look no more,
Lest my brain turn, and the deficient sight
Topple down headlong.

Shakspeare.

A FATHER'S ADVICE TO HIS SON, GOING TO TRAVEL.

. . . . . GIVE thy thoughts no tongue,
Nor any unproportion'd thought his act:
Be thou familiar, but by no means vulgar;
The friends thou hast, and their adoption try'd,
Grapple them to thy soul with hooks of steel:
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel; but, being in,
Bear 't, that th' opposed may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man.

personne: car souvent le prêteur perd le prêt et l'ami; et l'emprunt tue l'esprit d'économie. Mais ceci surtout: Sois fidèle à toi-même, et il s'en suivra, comme la nuit suit le jour, que tu ne pourras jamais être faux envers autrui. *Le Tourneur.*

SOLILOQUE DU JEUNE DOUGLAS DANS LA FORET.

Traduction Libre.

Voici le lieu, au sein de ce verd bocage. Voilà le chêne pompeux, monarque de ces bois. Qu'il est doux, qu'il est solennel ce spectacle nocturne! La lune argentée poursuit sa course dans un ciel sans nuages, et où je pourrais compter jusqu' à la plus petite étoile; le souffle léger du vent d'occident agite à peine les feuilles des arbres: Le ruisseau qui murmure sur son lit de rocaille semble commander le silence. C'est dans de semblables lieux, et à pareille heure, que, si nous devons en croire nos ancêtres, les esprits qui habitent les airs, daignaient descendre sur la terre pour converser avec les humains et leur apprendre des secrets inconnus aux mortels.

O jour mémorable, combien tu as changé mon sort! Abandonné par la fortune ennemie sur le revers d'un mont que jamais le soleil n'a réchauffé des ses rayons. Je croyais y vieillir; maintenant, ainsi que le jeune arbrisseau, transplanté dans un vallon riant et fertile, je brille comme lui de tout l'éclat du printems. O vous, étoiles resplendissantes, qui parsemez la voûte éclatante des cieux; Vous, à qui j'adressai tant de fois mes plaintes, écoutez, préservez le vœu le plus cher, le plus inaltérable de mon cœur! Après ma mort, comme dans cette vie, que mon nom soit fameux!... O puisse le Ciel inspirer à quelque fier et gigantesque Danois le noble courage de défier au combat les preux de notre armée! Avant que ce défi n'échappe de ses lèvres, je jeterai mon gage, et je vaincrai en Douglas, ou mourrai digne de lui. *Cherpilloud.*

Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This, above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Shakspeare.

YOUNG DOUGLAS'S SOLILOQUY IN THE WOOD.

This is the place, the centre of the grove,
Here stands the oak, the monarch of the wood.
How sweet, and solemn, is this midnight scene!
The silver moon, unclouded, holds her way
Through skies, where I could count each little star:
The fanning west-wind scarcely stirs the leaves:
The river, rushing o'er its pebbled bed,
Imposes silence, with a stilly sound.
In such a place as this, at such an hour,
If ancestry can be in ought believ'd,
Descending spirits have conversed with man,
And told the secrets of the world unknown.
Eventful day! how hast thou chang'd my state!
Once, on the cold and winter-shaded side
Of a bleak hill, mischance had rooted me:
Transplanted now to the gay sunny vale,
Like the green thorn of May, my fortune flow'rs.—
Ye glorious stars! high Heav'n's resplendent host!
To whom I oft have of my lot complain'd,
Hear, and record my soul's unaltered wish!
Dead, or alive, let me but be renown'd!
—May Heav'n inspire some fierce gigantic Dane
To give a bold defiance to our host!
Before he speaks it out, I will accept:
Like Douglas, conquer; or, like Douglas, die.

Home.

LA CHASSE DU CERF.

Imitation.

.....Du cor bruyant j'entends déjà les sons;
L'ardent coursier déjà sent tressaillir ses veines,
Bat du pied, mord le frein, sollicite les rênes.
A ces apprêtes de guerre, au bruit des combattans,
Le cerf frémit, s'étonne, et balance long-tems.
Doit-il loin des chasseurs prendre son vol rapide?
Doit-il leur opposer son audace intrépide?
De son front menaçant, ou de ses pieds légers,
A qui se fiera-t-il dans ces pressans dangers?
Il hésite long-tems: la peur enfin l'emporte;
Il part, il court, il vole; un moment le transporte
Bien loin de la forêt, et des chiens et du cor;
Le coursier libre enfin s'élance et prend l'essor:
Sur lui l'ardent chasseur part comme la tempête,
Se penche sur ses crins, se suspend sur sa tête.
Il perce les taillis, il rase les sillons,
Et la terre sous lui roule en noirs tourbillons.
Cependant le cerf vole, et les chiens sur sa voie
Suivent ces corps légere que le vent leur envoie
Partout où sont ses pas sur le sable imprimés,
Ils attachent sur eux leurs naseaux enflammés.
Alors le cerf tremblant, de son pied qui les guide
Maudit l'odeur traitresse et l'empreinte perfide.
Poursuivi, fugitif, entouré d'ennemis,
Enfin dons son malheur il songe à ses amis.
Jadis de la forêt dominatur superbe,
S'il rencontre des cerfs errants en paix sur l'herbe,
Il vient au milieu d'eux, humiliant son front
Leur-confier sa vie et cacher son affront

STAG HUNTING.

The Stag, too, singled from the herd, where long
He rang'd the branching monarch of the shades,
Before the tempest drives. At first in speed
He, sprightly, puts his faith; and, rous'd by fear,
Gives all his swift aërial soul to flight.
Against the breeze he darts, that way the more
To leave the lessening murderous cry behind.
Deception short! tho' fleeter than the winds
Blown o'er the keen-air'd mountain by the north,
He bursts the thickets, glances through the glades
And plunges deep into the wildest wood.
If slow, yet sure, adhesive to the track,
Hot steaming, up behind him come again
Th' inhuman rout, and from the shady depth
Expel him, circling thro' his every shift.
He sweeps the forest oft; and sobbing sees
The glades, mild opening to the golden day;
Where, in kind contest with his butting friends
He wont to struggle, or his loves enjoy.
Oft in the full-descending flood he tries
To lose the scent and lave his burning sides:
Oft seeks the herd: the watchful herd, alarm'd,
With selfish care avoid a brother's woe.
What shall he do! His once so vivid nerves,
So full of buoyant spirits, now no more
Inspire the course; but fainting breathless toil
Sick, seizes on his heart: he stands at bay;
And puts his last weak refuge in despair.
And big round tears run down his dappled face.
He groans in anguish: while the growling pack
Blood-happy, hang at his fair jutting chest,
And mark his beauteous chequer'd sides with gore.

Thompson's Seasons.

Mais, hélas! chacun fuit sa présence importune,
Et la contagion de sa triste fortune:
Tel un flatteur délaisse un prince infortuné
Banni par eux, il fuit, il erre abandonné;
Il revait ces grands bois, si chers à sa mémoire,
Où cent fois il goûta les plaisirs et la gloire,
Quand les bois, les rochers, les antres d'alentour
Répondaient à ces cris et de guerre et d'amour,
Et qu'en sultan superbe à ses jeunes maîtresses
Sa noble volupté partageait ses caresses;
Honneur, empire, amour, tout est perdu pour lui.
C'est en vain qu'à ses maux prêtant un noble appui,
D'un cerf tout jeune encor la confiante audace
Succéde à ses dangers, et s'élance à sa place.
Par les chiens vétérans le piége est éventé.
Du son lointain des cors bientôt épouvanté,
Il part, rase la terre, où, vieilli dans la feinte,
De ses pas en sautant il interrompt l'empreinte;
Ou, tremblant et tapi loin des chemins frayés,
Veille et promène au loin ses regards effrayés,
S'éloigne, redescend, croise et confond sa route.
Quelquefois il s'arrête, il regarde, il écoute;
Et des chiens, des chasseurs, de l'écho des forêts
Déjà l'affreux concert le frappe de plus près.
Il part encor, s'épuise encor en ruses vaines,
Mais déjà la terreur court dans toutes ses veines.
Chaque bruit est pour lui l'annonce de son sort,
Chaque arbre un ennemi, chaque ennemi la mort.
Alors las de traîner sa cours vagabonde,
De la terre infidèle il s'élance dans l'onde,
Et change d'élément sans changer de destin.
Avide, et réclamant son barbare festin,
Bientôt vole après lui, de sueur dégouttante,
Brûlante de fureur, et de soif haletante,
La meute aux cris aigus, aux yeux étincelant.
L'onde à peine suffit à leurs gosiers brulants;

Mais a leur fier instinct d'aures besoins commandent;
C'est de sang qu'ils ont soif, c'est du sang qu'ils demandent.
Alors désespéré, sans amis, sans secour
A la fureur enfin sa faiblesse a recours.
Hélas! pourquoi faut-il qu'en ruses impuissantes
La frayeur ait usé ses forces languissantes?
Et que n'a-t-il plutôt, écoutant sa valeur,
Par un noble combat illustré son malheur?
Mais enfin, las de perdre une inutile adresse,
Terrible il se ranime, il s'élance, il se dresse,
Soutient seul mille assauts; son généreux courroux
Réserve aux plus vaillants, les plus terribles coups.
Sur lui seul à la fois tous ses ennemis fondent;
Leurs morsures leurs cris, leur rage se confondent,
Il lutte, il frappe encore: efforts infructueux!
Hélas! que lui servit son port majestueux,
Et sa taille élégante, et ses rameaux superbes,
Et ses pieds qui volaient sur la pointe des herbes?
Il chancelle, il succombe, et deux ruisseaux de pleurs
De ses assassins même attendrissent les cœurs.

Delille, Georgiques Français.

APOSTROPHE DE SATAN AU SOLEIL.

Traduction.

O toi, qui, couronné de la plus haute gloire,
Parais l'âme et le dieu de ce monde nouveau,
Toi, dont le seul aspect, t'assurant la victoire,
Des astres pâlissants efface le flambeau,
Ce n'est pas en ami, Soleil, que je t'appelle,
C'est pour te dévouer à la haine éternelle
Qu'en mon cœur ulcéré fait naître ton éclat,
Eclat injurieux, dont l'honneur me rappelle
Les honneurs trop flétris de mon premier état.
Tu me voyais briller au dessus de ta sphère;
J'y brillerais toujours sans mon orgueil fatal.
L'orgueil, l'ambition encor plus téméraire,
Me firent attaquer, trop impuissant rival,
L'être qui dans les cieux ne peut avoir d'égal.
Eh! pourquoi l'ai-je pû payer d'un tel salaire,
Moi, l'œuvre de ses mains, comblé de ses bienfaits
Me les reprochait-il? quel maître fut jamais
Plus facile à servir? et quelle récompense
Exigeait-il de moi que ma reconnaissance?
Retour, hélas! trop dû. Mais il a vu ses dons
Dans mes coupables mains convertis en poisons
N'engendrer dans mon cœur que révolte et que haine.
Ebloui de mon rang, je crus qu'encore un pas
Jusqu'au rang le plus haut m'éleverait sans peine,
Epargnant pour jamais à mon âme hautaine
L'ennui de ces devoirs qui pèsent aux ingrats.
J'oubliai des bienfaits qui ne tarissaient pas;
L'aveu seul m'en parut un poids insupportable.
Quel était donc ce poids que j'osai rejeter?
Reconnaître la dette eût été l'acquitter.
Ah! moins favorisé j'eusse été moins coupable.
Plus heureux aux bas rangs, un espoir limité
Eût rendu mon orgueil moins fier et plus traitable

SATAN'S SPEECH TO THE SUN.

O THOU, that, with surpassing glory crown'd,
Look'st from thy sole dominion, like the god
Of this new world; at whose sight all the stars
Hide their diminished heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell: how glorious once above thy sphere,
Till pride, and worse ambition threw me down,
Warring in Heav'n against Heav'n's matchless King.
Ah, wherefore! he deserv'd no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompence,—and pay him thanks?
How due! yet all his good prov'd ill in me,
And wrought but malice; lifted up so high
I disdain'd subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude;
So burdensome still paying, still to owe,—
Forgetful what from him I still receiv'd;
And understood not that a grateful mind
By owning owes not, but still pays, at once
Indebted and discharg'd! what burthen then?
O, had his powerful destiny ordain'd
Me some inferior Angel, I had stood
Then happy; no unbounded hope had rais'd
Ambition. Yet why not? some other Power
As great might have aspir'd, and me, though mean,
Drawn to his part; but other pow'rs as great

Non, non, quelque révolte ailleurs eut éclate;
Quelqu' esprit du haut rang eut eu ma même audace,
Et j'eusse partagé son crime et sa disgrace.
Mais que dis-je? a-t-on vu parmi les séraphins
S'élever quelque voix impie et criminelle?
Soutenus par la grâce, ou guidés par le zéle,
Tous paisibles et purs bénissent leurs destins.
Ai-je mêmes secours pour demeurer sans tache?
Oui, je les avais tous. Eh! qui peut m'excuser?
Ce même amour du ciel, dont la faveur s'attache
A tous également, sans jamais s'épuiser,
C'est lui qui m'a perdu, lui qu'il faut accuser.
Maudit soit cet amour, qui semblable à la haine,
Comme elle me dévoue à l'éternelle peine! . . . .
Ah! plutôt, sois maudit, toi, qui voulus choisir
Le parti d'un orgueil source de repentir!
Malheureux que je suis! où puis-je fuir encore
Le supplice infini d'un désespoir sans fin?
Où fuirai-je l'Enfer? je le porte en mon sein;
Je suis l'Enfer moi-même, et son feu me dévore.
Aux abîmes de mort roulant avec horreur
Le plus affreux de tous est celui de mon cœur.
C'est là qu'est mon enfer; celui de la souffrance
N'est en comparaison qu'un paradis pour moi.
Coupable audacieux! à la fin répens toi.
N'est il plus de pardon? N'est-il plus d'espérance?
Il en est (mais l'orgueil n'en peut souffrir le nom;)
Il en est dans la honte et la soumission.
Etait-ce là l'espoir de tant d'esprits rebelles
Que j'ai faits compagnons de mes peines cruelles?
Leur-avais je promis honte et confusion?
Ne me vantais je pas dans mes promesses folles,
De les rendre avec moi vainqueurs du Tout Puissant?
Ils ignorent combien mes vœux étaient frivoles,
Et sous quels coups affreux leur chef est gémissant,

Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd.
Had'st thou the same free will, and pow'r to stand?
Thou had'st: whom hast thou then, or what, t'accuse,
But Heav'n's free love, dealt equally to all?
Be then his love accurs'd, since love or hate,
To me alike it deals eternal woe.
Nay, curs'd be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is Hell; myself am Hell;
And, in the lowest deep, a lower deep,
Still threat'ning to devour me, opens wide,
To which the Hell I suffer seems a Heav'n.
O then, at last relent: is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduc'd
With other promises, and other vaunts
Than to submit, boasting I could subdue
Th' Omnipotent. Ah me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan
While they adore me on the throne of Hell,
With diadem and sceptre high advanc'd,
The lower still I fall, only supreme
In misery; such joy ambition finds.
But, say I could repent, and could obtain,
By acts of grace, my former state, how soon
Would height recall high thoughts, how soon unsay
What feign'd submission swore? Ease would recant
Vows made in pain, as violent and void.
For never can true reconcilement grow,
Where wounds of deadly hate have pierc'd so deep;

Tandis que tout l'enfer l'adore sur un trône:
Le sceptre en main, le front paré d'une couronne
Plus on m'eleve, et plus je me sens abaissé;
Le premier, par les maux dont je suis terrassé.
Hêlas! tels sont les fruits que l'ambition donne.
Ah! si le repentir, obtenant mon pardon,
Me remettait au rang de ma grandeur passée,
Mon indomptable orgueil, exaltant ma pensée,
D'un hommage forcé retracterait le don.
Tout hommage forcé n'est qu'un feint abandon,
Non, il n'est plus d'espoir d'un retour véritable
Quand le trait de la haine a percé trop avant.
Plus criminel encore après un vain serment,
Ma chûte n'en serait que plus épouvantable.
Il ne l'ignore pas, le tyran qui m'accable:
La paix que mon orgueil répugne à demander,
Il répugne peut-être autant à l'accorder:
Il a porté l'arrêt, l'arrêt irrévocable.
Déchus de tous nos droits, exilés et maudits,
Nous voyons de ses mains sortir un nouvel être,
Que pour nous remplacer sa vengeance a fait naître.
A l'homme, objet nouveau de ses soins favoris,
Il crée un nouveau monde, un nouveau paradis.
Tout bien est donc perdu, toute espérance éteinte.
Avec elle s'éteint tout remords, toute crainte.
Mal, tu seras mon bien: que par toi mon rival
Voie enfin mon empire être du sien l'égal.
Que dis-je? mon pouvoir l'emportera peut-être:
L'homme et son paradis vont bientôt le connaître.

Le Duc de Nivernois, du Paradis Perdu.
Œuvres Posthumes.

Note.—We have preferred this Translation of the Paradise Lost, on account of its being more literal than Delille's, and consequently better suiting our purpose; but we would recommend the perusal of the latter in preference to any other. In Delille's lines the reader will often find a poetical enthusiasm, and beauty of description, worthy of Milton himself.

Which would but lead me to a worse relapse,
And heavier fall; so should I purchase dear
Short intermission, bought with double smart.
This knows my punisher; therefore as far
From granting he, as I from begging peace:
All hope excluded thus, behold instead
Of us outcast, exil'd, with new delight,
Mankind created, and for him this world.
So farewell hope, and with hope farewell fear,
Farewell remorse: all good to me is lost;
Evil be thou my good; by thee at least
Divided empire with Heav'n's King I hold,
By thee, and more perhaps will reign;
As man ere long, and this new world, shall know.

Milton's Paradise Lost.

X

DESCRIPTION D'UN COMBAT DANS UNE BOUTIQUE DE LIBRAIRE.—*Le Lutrin.*

Mais Evrard en passant coudoyé par Boirude,
Ne sait point contenir son aigre inquiétude.
Il entre chez Barbin,† et d'un bras irrité,
Saisissant du Cyrus,‡ un volume écarté,
Il lance au sacristain le tôme épouvantable.
Boirude fuit le coup: le volume effroyable
Lui rase le visage, et droit dans l'estomac,
Va frapper en sifflant l'infortuné Sidrac.
Le vieillard accablé de l'horrible Artamène,§
Tombe aux pieds du prélat sans pouls et sans haleine.
Sa troupe le croit mort, et chacun empressé,
Se croit frappé du coup dont il le voit blessé.
Aussitôt contre Evrard vingt champions s'élancent;
Pour soutenir leur choc les chanoines s'avancent:
La Discorde triomphe, et du combat fatal
Par un cri donne en l'air l'effroyable signal.
Chez le libraire absent tout entre, tout se méle,
Les livres sur Evrard fondent comme la grêle,
Qui dans un grand jardin à coups impétueux,
Abat l'honneur naissant des rameaux fructueux.
L'élève de Barbin, commis à la boutique,
Veut en vain s'opposer à leur fureur gothique,

† The bookseller's name.

‡ The name of one of the books made use of by the combatants as weapons.

§ The name of Cyrus in Scudery's romance.

DESCRIPTION OF A COMBAT IN A BOOKSELLER'S SHOP.

Translation.

Ev'rard, by Boirude elbow'd, found his spleen
Began to swell, and stimulate within;
To Biblio's shop he bent his hasty course,
Grand Cyrus seiz'd, and, with gigantic force,
Th' unwieldy volume at the Sexton threw;
He politicly judg'd it, and withdrew:
But, hissing as it went, it Sydrac struck
Full on the chest; who sunk beneath the shock:
The sire, by Artamene forc'd to yield,
Fell breathless, the first victim of the field.
His friends with pain beheld his overthrow,
And, sympathizing, felt themselves the blow.
Now against Ev'rard twenty champions dart,
And all resolve to batter down a part:
The Canons their assaulted brother spy,
And forward, to sustain the onset, fly:
Discord triumphant, in the turbid air,
Gave a loud shriek, the signal of the war.
Now nothing's heard but clang and warlike din;
All, mingling, enter Biblio's magazine:
Poor Ev'rard sinks beneath a booky show'r;
Twelves, quartos, folios, and octavos pour.
So when destructive Boreas marches forth
With his impetuous forces of the North,
In storms of icy rain he ploughs the air,
Lays waste the fields, and makes the orchards bare;
Throws down the blooming honour of the bows,
The promise of the teeming year, and lab'ring gard'ner's vows.
The absent Biblio's 'prentice strives in vain,
Their more than gothic madness to restrain.

Les volumes sans choix à la tête jetés,
Sur le perron poudreux volent de tous côtés.
Des chantres éperdus la brigade timide
Craignant des ennemis la cohorte intrépide,
S'écarte, et du palais regagne les chemins.
Telle à l'aspect d'un loup, terreur des champs voisins,
Fuit d'agneaux effrayés une troupe bêlante:
Ou tels devant Achille, aux campagnes du Xante,
Les Troyens se sauvaient à l'abri de leurs tours;
Quand Brontin à Boirude adresse ce discours:
Illustre sacristain, par qui notre bannière
N'a jamais en marchant fait un pas en arrière,
Un chanoine lui seul triomphe du prélat,
Du rochet à nos yeux ternira-t-il l'éclat?
Non, non: pour te couvrir de sa main redoutable,
Accepte de mon corps l'épaisseur favorable.
Viens, et sous ce rempart à ce guerrier hautain
Fais voler ce Quinaut† qui me reste à la main.
A ces mots il lui tend le doux et tendre ouvrage,
Le sacristain, bouillant de zèle et de courage,
Le prend, se cache, approche, et droit entre les yeux,
Frappe du noble écrit l'athlète audacieux.
Mais c'est pour l'ébranler une faible tempête.
Le livre sans vigueur mollit contre sa tête.
Le chanoine les voit, de colère embrasé,
Attendez, leur dit-il, couple lâche et rusé,
Et jugez si ma main, aux grands exploits novice,
Lance à mes ennemis un livre qui mollisse,
A ces mots il saisit un vieux *Infortiat*,‡
Grossi des visions d'Accurse et d'Alciat,

† For the name of this author the Translator substitutes that of Trotter.

‡ The Book of Martyrs is substituted for this work, in the translation.

Volumes aloft, a leathern tempest, fly;
And clouds of rising dust involve the sky.
They bruise for bruise exchange, and wound for wound,
And heaps of books and bodies raise the level ground.
  But now the prelate's vanquish'd forces fly;
Renounce their strength, and on their speed rely;
Fabri as fast pursues the scatt'ring train,
Wounds 'em behind, and drives 'em o'er the plain.
  So have I seen a tim'rous flock of sheep
Affrighted run, and in their hurdles creep,
When some fierce wolf, the tyrant of the wood
Attempts the fold, to feast himself with blood.
  Or when Pelides shook his thundering spear
On Xanthus' plains, the terror of the war,
The Ilian troops, struck with imperious dread,
Behind their rampires in confusion fled.
  When thus, to sinking Boirude, Brontin spoke:
I see, illustrious Sexton, in thy look
Some seeds of ancient prowess: oh, my friend!
Let's to the last our righteous cause defend.
What! shall one Canon over us prevail,
And with his single weight thus turn the scale?
Shall it be said one warrior bore away
The glory of the cope and this decisive day?
No; never let that envious babbler Fame
Tarnish the lustre of thy dauntless name.
Come, and behind my screening body stand,
This bastion shall secure thee from his hand.
Here, at his head, fair Trotter's works let fly;
And may they prove as killing as her eye!
  Boirude recall'd his spirits to his aid,
And with collected force th' advice obey'd;
By Brontin cover'd, takes delib'rate aim,
And at the warrior darts the missive dame.

Inutile ramas de gothique écriture,
Dont quatre ais mal unis formaient la couverture,
Entourée à demi d'un vieux parchemin noir,
Où pendait à trois clous un reste de fermoir.
Sur l'ais, qui le soutient auprès d'un Avicène,
Deux des plus forts mortels l'ébranleraient à peine
Le chanoine pourtant l'enlève sans éffort,
Et sur le couple pâle, et déjà demi mort,
Fait tomber à deux mains l'éffroyable tonnerre
Les guerriers de ce coup vont mesurer la terre;
Et du bois, et des clous meurtris et déchirés,
Long-tems loin du perron, roulent sur les degrés.

Boileau.

The tender auth'ress softens on his crown,
And, guiltless of a wound, fell feebly down.
Ye miscreant pair, (said Fabri,) thus you see
My front rebates your soft artillery.
Think ye, that I, who like a castle stand,
Can fall, the conquest of a female hand?
Judge, if my arm, with mean exploits content,
Does on its errand send an Innocent.
Lo! here! a folio swol'n with floods of gore,
Shall crown the carnage of this bloody hour!
With this, he Fox's Book of Martyrs chose;
Four ill-join'd boards the coverture compose,
Burrow'd by worms, and edg'd with iron round,
And with an old black sheep-skin half-way bound;
No silken ties it had, but at each hasp
Hung, by three nails, a remnant of a clasp:
Firm as it stood upon the bending shelf,
No human force could stir it but himself.
This Fabri seiz'd, and brandishing on high,
A tip-toe stands, and guides it by his eye;
Then at the trembling slaves, half dead with fear,
Flings with both hands the thunderbolt of war;
And home it went. With one disastrous wound
Both heroes fell, and, measuring, bit the ground.
Torn with the nails, and pounded by the wood,
The pavement swam with gushing streams of blood.
They churn'd the dust, and gnash'd their teeth, and howl'd,
And down the staircase o'er each other roll'd.

Rowe.

ODE.

Tiree du Psaume XIX.

Les Cieux instruisent la terre
A révérer leur auteur:
Tout ce que leur globe enserre,
Célèbre un Dieu créateur.
Quel plus sublime cantique,
Que ce concert magnifique
De tous les célestes corps!
Quelle grandeur infinie!
Quelle divine harmonie
Résulte de leurs accords!

De sa puissance immortelle
Tout parle, tout nous instruit.
Le jour au jour la révèle,
La nuit l'annonce à la nuit.
Ce grand et superbe ouvrage
N'est point pour l'homme un langage
Obscur et mystérieux:
Son adorable structure
Est la voix de la nature
Qui se fait entendre aux yeux.

Dans une éclatante voute
Il a placé, de ses mains,
Le soleil, qui dans sa route,
Eclaire tous les humains.
Environné de lumière,
Cet astre ouvre sa carrière,
Comme un époux glorieux,
Qui dès l'aube matinale,
De sa couche nuptiale
Sort brillant et radieux.

PSALM XIX.

Containing the substance of Rousseau's beautiful Ode.

The heav'ns declare thy glory, Lord,
Which that alone can fill;
The firmament and stars express
Their great Creator's skill;

The dawn of each returning day
Fresh beams of knowledge brings:
From darkest night's successive rounds
Divine instruction springs.

Their pow'rful language to no realm
Or region is confin'd,
'Tis nature's voice, and understood
Alike by all mankind.

Their doctrines does its sacred sense
Thro' earth's extent display:
Whose bright contents the circling sun
Does round the world convey.

No bridegroom for his nuptials drest,
Has such a cheerful face;
No giant does like him rejoice
To run his glorious race.

From east to west, from west to east,
His restless course he goes;
And, thro' his progress, cheerful light
And vital warmth bestows.

God's perfect law converts the soul,
Reclaims from false desires;
With sacred wisdom, his sure word
The ignorant inspires.

L'univers, à sa présence,
Semble sortir du néant.
Il prend sa course, il s'avance
Comme un superbe géant.
Bientôt sa marche féconde
Embrasse le tour du monde
Dans le cercle qu'il décrit:
Et par sa chaleur puissante,
La nature languissante,
Se ranime et se nourrit.

O que tes œuvres sont belles!
Grand Dieu! quels sont tes bienfaits!
Que ceux qui te sont fidèles
Sous ton joug trouvent d'attraits!
Ta crainte inspire la joie;
Elle assure notre voie,
Elle nous rend triomphans:
Elle éclaire la jeunesse,
Et fait briller la sagesse
Dans les plus faibles enfans.

Soutiens ma foi chancelante
Dieu puissant; inspire moi
Cette crainte vigilante
Qui fait pratiquer ta loi.
Loi sainte, loi désirable,
Ta richesse est préférable
A la richesse de l'or;
Et ta douceur est pareille
Au miel dont la jeune abeille
Compose son cher trésor.

Mais dans tes clartés sacrées
Qui peut connaitre, Seigneur,
Les faiblesses égarées
Dans les replis de mon cœur?

The statutes of the Lord are just,
  And bring sincere delight:
His pure commands in search of truth
  Assist the feeblest sight.

His perfect worship here is fix'd,
  On sure foundations laid:
His equal laws are in the scales
  Of truth and justice weigh'd.

Of more esteem than golden mines,
  Or gold refin'd with skill;
More sweet than honey, or the drops
  That from the comb distil.

My trusty counsellors they are,
  And friendly warnings give;
Divine rewards attend on those,
  Who by thy precepts live.

But what frail man observes, how oft
  He does from virtue fall?
O cleanse me from my secret faults,
  Thou God that know'st them all.

Let no presumptuous sin, O Lord,
  Dominion have o'er me;
That, by thy grace preserv'd, I may
  The great transgression flee.

So shall my pray'r and praises be
  With thy acceptance blest;
And I secure on thy defence,
  My strength and Saviour, rest.

Prête-moi tes feux propices;
Viens m'aider à fuir les vices
Qui s'attachent à mes pas;
Viens consumer par ta flâme
Ceux que je vois dans mon âme
Et ceux que je n'y vois pas.

Si de leur triste esclavage
Tu viens dégager mes sens;
Si tu détruis leur ouvrage
Mes jours seront innocens.
J'irai puiser sur ta trace
Dans les sources de ta grâce;
Et de tes eaux abreuvé,
Ma gloire fera connaitre
Que le Dieu qui m'a fait naître,
Est le Dieu qui m'a sauvé.

Jean Baptiste Rousseau.

FIN.

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